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**‘A Historical and Theological Investigation of the Healing Movement in Korea:
With Special Reference to Ik-du Kim, Seong-bong Lee, and Yong-gi Cho’**

Jun Kim

OCMS, Ph.D

January 2021

ABSTRACT

The thesis aims to explore the theological foundation of the healing movement in Korea. For the proposed research, the lives, ministries, and perspectives on healing of Ik-du Kim, Seong-bong Lee, and Yong-gi Cho are discussed in detail with the following goals: 1) to discover healing theologies in the teaching and practice of the three selected healing practitioners; 2) to identify the contextual factors which were influential in the formulation and adoption of the healing theologies; 3) to investigate the theological core of the Korean healing movement formed by the three healing practitioners; 4) to critically evaluate the theology and contributions of the healing movement. For these tasks, I used an interdisciplinary study that utilizes historical and theological approaches. In the course of this study, the healing theologies and the contexts in which their healing theologies were developed are the focus of the research. This helps one to understand to what extent the healing movement in Korea was influenced by internal and external sources and discusses how to conceptualize and justify the theological core of the Korean healing movement.

The thesis shows several significant findings regarding the origin of the Korean healing theology formed in its distinctive contexts. Moreover, the theological core of the Korean healing movement was constructed and discussed systematically. The study as an in-depth theological investigation of the Korean healing movement needs to be evaluated in a positive way that aims at constructing and critically analysing the theological data of the Korean healing movement, because recent research on the healing movement in Korea has been mostly historical in nature. As my research provides an in-depth understanding of the formation of the Korean healing theology and the theological backbone of the Korean healing movement, it contributes to the development of local theology to help Korean Christians discover their theological identity. This theological contribution can also lead to expanding the global theology of divine healing through the spectrum of Asian (Korean) Pentecostal/Charismatic beliefs

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Doctor of Philosophy

in Middlesex University


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Oxford Centre for Mission Studies

DECLARATIONS

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LIST OF ABBREVIATIONS

AAG	American Assemblies of God
AJPS	Asian Journal of Pentecostal Studies
BHS	Baptism of the Holy Spirit
HSM	Holy Spirit Movement
IMK	Independence Movement of Korea
ITI	International Theological Institute
JYT	Journal of Yongsan Theology
KAG	Korea Assemblies of God
KHM	Korean Healing Movement
KIATS	Korea Institute for Advanced Theological Studies
YFGC	Yoido Full Gospel Church

CHAPTER 1. Introduction

1.1 Background of Research

As the Holy Spirit Movement¹ (HSM, hereafter) has received a great deal of attention over a century, its significance has been acknowledged from various perspectives with different social, missiological, political, historical, cultural, religious, spiritual, and statistical values such as: “a spiritual and political force,”² “the reshaping of religion in the twenty-first century,”³ “cultural revolution,”⁴ “a global culture,”⁵ “the single-most-significant development in twentieth century Christianity,”⁶ “great renewal movements of the Spirit,”⁷ and “one of the most extraordinary religious phenomena in the world of any time.”⁸ Despite these various perspectives, the significance of the

¹ The adoption of the term “Holy Spirit movement” rather than “Pentecostalism” is made to prevent from having the reader misunderstand the word Pentecostals as if it refers only to the modern Christians who were influenced by the Azusa Street Revival movement like the way it is described in the three waves theory. The general conception of the three waves theory, which claims for the sequential expansion of Pentecostalism through “Pentecostal,” “Charismatic,” and “Neoevangelical,” has been rejected by non-Western scholars due to indigenous Pentecostals who had existed without being influenced by Western Pentecostal groups in terms of origin. See S. M. Burgess, and E. M. Maas, eds., *New International Dictionary of Pentecostal and Charismatic movements* (Grand Rapids, MI: Zondervan Press, 2002), xvii; A. H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge University Press, 2004). In this regard, some Korean scholars such as Young-hoon Lee in *The Holy Spirit Movement in Korea: Its Historical and Theological Development* intentionally adopted a new term the Holy Spirit movement to differentiate it from the Korean Pentecostal movement that began in 1928 when Mary Rumsey arrived in Korea. Since the term Pentecostal/Charismatic tends to be used with its denominational colours such as classical Pentecostals and Catholics, I will use another term, the Holy Spirit movement, to expand its scope. So the term Holy Spirit movement will be used in a broad sense to include all Christians who believe in spiritual gifts, supernatural miracles, signs, and wonders regardless of their denominations.

² J. Moltmann, and K. J. Kuschel, eds., *Pentecostal Movements: As an Ecumenical Challenge* (New York: Orbis Books, 1996), vii.

³ H. G. Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and The Reshaping of Religion in the Twenty-first Century* (Boston, MA: Da Capo Press, 1995).

⁴ D. Martin, *Pentecostalism: The World their Parish* (Oxford: Blackwell, 2008), 1-23.

⁵ K. Poewe, *Charismatic Christianity as a Global Culture* (Columbia: University of South Carolina Press, 1994), xi-xii.

⁶ R.G. Robins, “Pentecostal Movement,” in D.G. Reid, et al., eds., *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990), 885.

⁷ S. M. Burgess, and G. B. McGee, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 1988), 1.

⁸ A. H. Anderson, “Introduction: World Pentecostalism at a Crossroads,” in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, edited by A. H. Anderson and W. J. Hollenweger (Sheffield: Sheffield Academic Press, 1999), 19.

movement can be easily extracted from its missiological values since the HSM is generally considered to be one of the “fastest growing components of Christianity.”⁹

Divine healing that I define as supernatural manifestation demonstrated by three selected Christian healing practitioners¹⁰ in a narrow sense and as "restoration to health and thus the bringing of wholeness or soundness to all aspects of human life,"¹¹ in a broad sense has been studied in relation to church growth. It is believed that divine healing has played a pivotal role in church growth.¹² Donald A. McGavran, who has been studying church growth for a long time, seeks to link church growth to divine healing.¹³ Some scholars also agree that the Christian population has increased because of personal experiences of divine healing, specifically in Asian regions.¹⁴ Actually, divine healing is one of the most important elements in the Korean Church as Park emphasizes the fact that many cases of a pastor's home visitations are related to health issues of their church members.¹⁵ David Yong-gi Cho also believes that his church has grown to be world-largest partially because of his healing ministry.¹⁶

⁹ W.W. Menzies, and R. P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), 9; E. L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective* (Lake Mary: Charisma House, 2002), 3; K. Warrington, *Pentecostal Theology: A Theology of Encounter* (Edinburgh: T.& T. Clark, 2008), 1.

¹⁰ The justification of the three healing practitioners is to be discussed in the following section of methodology.

¹¹ Donald K. McKim, *Westminster Dictionary of Theological Terms* (London: John Knox Press, 1996), 125.

¹² Some mega-churches are named as concrete examples proving that divine healing has been the main reason for church growth, including “Christ for all Nations” in South Africa, “Evangelila Cathedral of Jotabeche” in Chile, ‘Carlos Annacondia’s Evangelism’ in Argentina, “Vineyard Christian Fellowship” in America, and “Yoido Full Gospel Church” in Korea. See Seong-hoon Myeong, “Sinyuwa Gyohoesongjang” [Divine Healing and Church Growth], *Ministry and Theology* [Mokhoewa Sinhak] (April 1993): 73-4.

¹³ D. A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: William B. Eerdmans, 1990), 133-4.

¹⁴ W. W. Menzies, “Frontiers in Theology: Issues at the Close of the First Pentecostal Century,” in Young-hoon Lee, ed., *The 18th Pentecostal World Conference Seoul: Asian Issues on Pentecostalism* (Seoul, Republic of Korea 21 September 1998), 25; V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” in Young San Theological Institute, ed., *Dr. Younggi Cho’s Ministry & Theology I* (Seoul: Hansei University Logos, 2008), 284.

¹⁵ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu* [A Study on the Revival Movement in Korean Church] (Seoul: The Institute of the History of Christianity in Korea, 2003), 65.

¹⁶ Paul Yong-gi Cho, *More Than Numbers* (Waco: Word Books, 1984), 87.

Divine healing is not only what has helped the churches to grow but also what has characterized the movement as the “most outstanding distinctive.”¹⁷ Dayton even argues that divine healing is “more characteristic” of the HSM than the “doctrine of the baptism of the Spirit.”¹⁸ In this light, paying attention to divine healing is crucial for the study of the HSM.

It is even more necessary for a further development in studies when it comes to the HSM of Asia in which people have endeavoured to establish their theological identities. According to one Asian scholar, Wonsuk Ma, there has been an “identity crisis” for Asian adherents of the HSM.¹⁹ The cause of this identity crisis seems to me twofold. First, Western theology has often been simply transplanted into Asian churches without proper contextualization. In the past, the major studies of the movement have been produced by Western scholars while its population is 19% white and 81% non-white.²⁰ As an inevitable consequence of this phenomenon, there have been huge challenges in applying those established Western theologies to non-Western cultures, especially in Asian contexts. Asian Christians today are struggling with their diverse cultures and Western perspectives in terms of theology.

Second, the uniqueness of indigenous groups of the HSM in Asian regions has triggered a more complex identity crisis. It is amazing that about 79% of them do not have “traditional Pentecostal or Charismatic denominational connections.”²¹ This helps us to understand how diverse perspectives exist in the Asian HSM today. Even divine

¹⁷ F. D. Macchia, “The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology,” in M. W. Dempster, et al., eds., *Globalization of Pentecostalism: A Religion made to Travel* (Oxford: Regnum Books International, 1999), 23.

¹⁸ D. W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Baker Academic, 1987), 115.

¹⁹ Won-suk Ma, “Hollenweger’s Pentecostalism: An Asian Reflection,” in Young-hoon Lee., ed., *The 18th Pentecostal World Conference Seoul: Asian Issues on Pentecostalism* (Seoul, Republic of Korea 21 September 1998), 176.

²⁰ T. M. Johnson, and K. R. Ross, eds., *Atlas of Global Christianity* (Edinburgh: Edinburgh University Press, 2009), 103.

²¹ D. B. Barrett, G.T. Kurian, and T.M. Johnson, eds., *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*, 2nd ed. (Oxford: Oxford University Press, 2001), 289.

healing, which is normally considered as one of the most unique characteristics in the HSM circles,²² has “no guarantee for the internal coherence of consistency of its teaching or practice.”²³

In spite of the great need of Asian Pentecostal studies, divine healing in the Korean Church has not been much studied but marginalized for a while until Pentecostal/Charismatic beliefs are generally accepted. Many healing practitioners were considered heterodox²⁴ although there has been a paradigm shift recently to believe in supernatural signs and wonders manifested through the Holy Spirit. I believe this took place because divine healing was not an official belief of the mainstream Korean Church and it was even misused by many heretical groups in mystical and superstitious ways.²⁵ It is also important to know that the similarity between Christian healing practices and shamanistic healing rituals has also led many to the hasty conclusion in their resistance to acceptance of divine healing. Therefore, there are two significant tasks in exploring the healing movement in Korea: 1) to introduce the development of the Korean healing movement to modern Christians to know divine healing is a part of the Korean Church tradition and 2) to establish a healing theology which has been formed and developed by authenticated Korean healing practitioners to provide a theological safeguard for today’s healing practitioners with a sensitivity to its cultural aspects.

Considering the first task, Korean theologians normally stress several key figures as the most representative leaders for certain periods of time, such as Ik-du Kim, Yong-

²² J. T. Nichol, *Pentecostalism* (New York: Harper & Row, 1966), 7.

²³ K. Warrington, *Pentecostal Theology: A Theology of Encounter*, 267.

²⁴ A clear example for this is David Yong-gi Cho. The largest Korean Presbyterian group, *Tonghab* began to consider Cho to be cultic in 1983, and that judgement was withdrawn in 1994. *Christian Newspaper*, 1994, 9. 17.

²⁵ The Holy Spirit movement after the Korean War in 1950 was misunderstood to be like that of cultic groups such as that of Tae-seon Park and Seon-myeong Moon. This finally caused the Korean church to have a negative reaction to the Holy Spirit movement and rejected its beliefs like healing. Young-hoon Lee, “Hanguk Osunjeol *Undonggwa* Sinyu” [Korean Pentecostalism and Divine Healing] *Seonggyeol Gyohoewa Sinhak* 11 [The Holiness Church and Theology 11] (Spring 2004), 187.

do Lee, Seong-bong Lee, Woon-Mong Na, and Yong-gi Cho. While most of the studies are done as a historical survey of the healing movement and the Holy Spirit movement in relation to their own contexts, there is not a further discussion on its theological components in terms of divine healing.

Although it is pointed out that the healing movement was influenced by some internal and/or external resources, there are still some more questions regarding to what extent it was influenced by them? What is the theological backbone of the Korean healing theology? Is the Korean healing movement contextual? And what are the theological aspects that are considered non-biblical? In fact, all those questions cannot be answered without knowing the theology of the healing movement. Even talking about Ik-du Kim²⁶ who first gave a prominence to healing in the context where cessation theory was predominant²⁷ and provided the prototype of the following healing movement,²⁸ this healing theology has not yet been of scholarly interest. This leads to another need of exploring the theologies of crucial healing practitioners who have shaped and developed the healing movement in Korea so that its academic findings can help one to better understand the theological connection to other healers, missionaries, and its own contexts.

Considering the background of this research, it is important for Asian scholars to explore divine healing to contribute for the further development of Asian HSM since healing has been considered “an integral part” of its beliefs.²⁹ Therefore, the

²⁶ Although Kim was a Presbyterian ordained minister, his healing theology allowed him to be identified with the adherents of the HSM in Korea since he officially tried to amend the Presbyterian doctrine, a cessationism of *Charismata*, to support divine healing. Further information on this topic to be discussed in the main chapter of Kim.

²⁷ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 71.

²⁸ See Gyeong-bae Min, *Iljaehui Hangukgyodoggyo Minjog Sinang Undongsa* [The History of Korean Christian Beliefs under Japanese Colonization] (Seoul: Christian Literature Society of Korea, 1991), 280. According to Min, Ik-du Kim’s healing ministry became a typical model for other revival movements in Korea marked with prayer, healing, offerings, and Bible study.

²⁹ H. G. Cox, *Fire from Heaven*, 222.

investigation on the historical and theological development of the healing movement in Korea with special reference to Kim, Lee, and Cho intends to explain how this theology was formed and what kind of theological aspects could be observed. It contributes to the establishment of a theology of the healing movement in Korea as an experimental trial that can be applicable for other similar investigation on Pentecostal/Charismatic beliefs in Asian regions.

So, the main question that directs the research is: *“What is the Korean healing theology shaped by the three healing practitioners (Ik-du Kim, Seong-bong Lee, and Yong-gi Cho) and how has it been shaped in the various contexts of the Korean Church?”*

The inquiry to answer this main question includes answers to the four following questions:

Question 1. What are the healing theologies of the three healing practitioners studied?

Question 2. What context has contributed to the shaping of their healing theologies?

Question 3. What are the commonly shared elements and differences in their healing theologies and how can they be theologically justified?

Question 4. How has the theology of the Healing Movement influenced the Korean Church?

1.2 Methodology

1.2.1 Field of Research

I adopted an interdisciplinary study that utilizes both historical and theological approaches to explore the theology of the Korean healing movement that was shaped by

Ik-du Kim, Seong-bong Lee, and Yong-gi Cho.³⁰ Most scholars in historical studies focus on contextual aspects, as noticed in McGrath's assertion that one of the main tasks of historical theology is to "identify the factors which were influential in their formulation and adoption [of doctrines]."³¹ The focal point of my thesis as a historical approach is also to explore the contextual aspects that made a significant impact on the theological formation of Kim, Lee, and Cho. Thus, the historical contexts of the three healing practitioners are essential subjects of my research to explore how the healers' perspectives on divine healing were formed and developed in their own specific periods. Although the historical development between the three healing practitioners was occasionally discussed in this research, the historical connection between Kim, Lee, and Cho does not provide enough theological data by which the theological core of the Korean healing movement can be constructed. In this regard, conceptualizing what has been theologically shared between the three was dealt more carefully as the most crucial task of this thesis. For the analysis of the historical contexts, I divided them into four sub-categories: cultural-religious, socio-politico-economic, Christian, and personal contexts. I presented several arguments regarding the origin of the healing theology of each healing practitioner in Chapters two to four. This process eventually helps the readers to recognize the theological contour of the Korean healing movement in terms of the special context of the Korean Church. As the research seeks to systematically conceptualize what the Korean Church believes in terms of divine healing, the distinctiveness of the Korean healing movement is mainly discussed in its contextual setting.

³⁰ See 1.2.4 where the justification of the selection of the three healing practitioners is discussed.

³¹ A. E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought*, 2nd ed. (Wiley-Blackwell, 2012), 8.

The methodology of the research is developed from my belief that a movement cannot come out of nothing. The healing movement in Korea is also a product of various contexts. This idea leads me to the hypothesis that internal and external sources influenced the healing movement in Korea. Internal sources of Korean culture, religion, economy, politics, and individual experiences of healing practitioners are explored while Western missionaries' training, education, and denominational beliefs imported from their contexts are examined as external sources. The historical research focuses on how the movement was formed in its context and to what extent it was influenced by its internal and external sources.

As a theological study, I constructed theological data in Chapters two to four on the healing theologies of Kim, Lee, and Cho by analyzing their narratives in various forms of stories such as sermons, letters, journals, biographies, and so on. One of the primary tasks of the three chapters is to identify what theological traits of divine healing the three healing practitioners hold so that the constructed data of the healing theologies in Chapters two to four is used for the process of conceptualizing the Korean healing theology in Chapter five. In this regard, the theological sections of the three chapters for Kim, Lee, and Cho are mostly descriptive to hear the healing practitioners speak for themselves for their healing theologies. The theological reflections on their healing theologies are deliberately dealt with later in Chapter five so that unnecessary repetition for each healing practitioner's theology can be avoided. Chapter five for the theology of the Korean healing movement formed the core of the theologies for the three healing practitioners and presents an in-depth discussion of its theological justification as a whole. Therefore, the absence of theological evaluation on the healing theologies in Chapters two to four does not mean tacit support or a hagiographic approach to them and their theologies. Presenting what the Korean healing theology is in Chapter five, I

systematically interacted with scholarly works both to challenge their views and to develop the Korean healing theology by providing a theological safeguard.

As presented by Riessman, narrative analysis consists of several forms such as “thematic,” “structural” and “dialogic/performance.”³² I applied structural analysis to find the “same simple structure that underlies many seemingly different stories.”³³ In other words, I extracted the basic structure of healing that is commonly shared in different narratives written by the three healing practitioners. I organized a foundational structure by which the healing theologies of the three healing practitioners can be systematically studied for every theological section in Chapters two to five. The structure was formed with some essential theological elements of divine healing, such as faith, prayer, spiritual warfare, repentance, the baptism of the Holy Spirit, physical touch, the atonement, and so on. This helps one to see the theological connections between the three healing practitioners and construct the theological framework of the Korean healing theology in Chapter five.

Another method that is necessary for my inquiry is comparative analysis. In fact, comparison and contrast between the healing theologies of Kim, Lee, and Cho are key methods to discovering a commonly shared healing theology in Chapter five. Especially, comparison is used to understand the “conceptual development” of data on healing.³⁴

I also used an emic perspective that I have naturally developed as a Korean Pentecostal minister in twenty-four years of ministry. My experiences as a Pentecostal ordained pastor helps me to apply a consistent perspective to interpret the healing theologies of the healing practitioners that had been formed in pastoral settings.

³² C. K. Riessman, *Narrative Methods for the Human Sciences*, 53-104.

³³ S. Maitlis, “Narrative analysis,” 499.

³⁴ D. K. F. Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches*, 2nd ed. (London: Sage Publications, 2005), 204.

However, to utilize a balanced perspective on healing, I also consulted some historical documents and Ph.D. theses written by other Korean scholars, such as *the Holy Spirit Movement in Korea* by Young-hoon Lee, and *The Healing Movement in the Korean Church* by Yong-gyu Lee, and any other available M.Th. dissertations on the healing theologies of the three healing practitioners. The theological engagement with other scholars helps one to understand the subject of the research from various perspectives.

1.2.2 Sources

I define primary sources as those documents that provide “first-hand testimony or direct evidence concerning a topic under investigation. They are created by witnesses or recorders who experienced the events or conditions being documented.”³⁵ In this regard, I have divided the primary sources into two categories: 1) the works created by the three healing practitioners such as sermons, autobiographies, letters, books, etc. 2) the documents written by people who witnessed the life and healing events of the three healing practitioners such as biographies and reports on the healing events. Secondary sources have been used as “the writings of specialist historians who have spent years studying primary sources.”³⁶

When it comes to the primary sources of Ik-du Kim, his sermons were originally collected and published in two separate volumes respectively entitled *Sin-Ang-Eui-Ro* (the Road of Faith) in 1924 and *Kim Ikdu Moksa Selgyojip* (The Sermons of Reverend Ik-du Kim) by In-Hwa Choe in 1940. These sermons were published as a collection of Ik-du Kim’s sermons and short biography by Seong-ho Lee in 1969. The posthumous collection of Kim’s sermons by Lee are examined as one of the major primary sources throughout the research.

³⁵ Yale University, “What are primary sources?” at http://www.yale.edu/collections_collaborative/primarysources/primarysources.html, accessed on June 1, 2012.

³⁶ L. Neuman, *Social Research Methods: Qualitative and Quantitative Approaches* (Boston, MA: Allyn & Bacon, 2000), 395-7.

Other important sources are the biographies of Ik-du Kim written by In-seo Kim and Yong-gyu Park. One of the most frequently cited sources for Kim's biographic data is In-seo Kim's *Kim Ik-Du Moksa SoJeon* [A Short Biography of Ik-du Kim]. This short biography was written and published in the Christian magazine *Sin-Ang-Saeng-Hwal* in 1941 when Ik-du Kim was still involved in his ministry. It is normally considered by Korean Church historians to be one of the most reliable sources for Ik-du Kim's life and ministry. This book was later included in Seong-ho Lee's publication together with the collection of Kim's sermons in 1969. Despite the late date of publication, it is a compilation of Kim's sermons which were written by Kim in the 1920s and 1940s with no change in content.³⁷ Kim's healing theology is significantly dependent on these contemporary sources.

There is a need to utilize critical analysis to read and interpret the data provided from the above documents. Although I use those books as sources that testify to Ik-du Kim's healing events as first-hand testimony, I try to explain whether or not they can justifiably be used as Ik-du Kim's perspective by interacting with other sources. There are significant secondary resources that can be used to interact with these sources, such as archaic data written during the three healing practitioners' time or witnessed by the direct family members of the three. One of them is Taek-kown Im's *I-Jeok-Myeong-Jeung*. The value of this book as an essential contemporary source is tremendous. It was published in 1921 through an investigation on Ik-du Kim's healing ministry by the Miracle Witness Committee from Hwanghae Presbytery, which consisted of 26 members that comprised of pastors, church elders, and medical doctors. For about two

³⁷ I have checked the source with the earlier one, and it was confirmed that the content is the same. The only difference between those two versions is that the old sources used many Chinese characters for some words, but the later versions were written only in Korean. The Chinese characters were transliterated to Korean in the later versions. It is important to note that the late ones are not translations of the old resources. The sounds and the meaning are still the same. These late versions of compiled books have been accepted and used by most Korean historians as authentic primary sources.

years the Committee members had attended Ik-du Kim's healing revival meetings, interviewed those who were healed of their diseases through Ik-du Kim's healing performances, and taken pictures of the patient to see whether or not the healing really happened. The Committee sought to observe Ik-du Kim's healing from various perspectives by hearing from the patient's pastors and eyewitnesses, citing some reports from secular media and Christian newspapers. Thus, in this research, Im's reports on Ik-du Kim's healing events are important documents from which the healing theology of Ik-du Kim can be conceptualized.

Another important secondary source written by Park is *Anag Sangol: Hanguk Gyohoe Buheung Mogsa Kim Ik-Du Jeongi* (The Backwoods of Anag: The Biography of Korean Revivalist Rev. Ik-du Kim). Although this book was written 18 years after Ik-du Kim's death, the information provides significant insights from Kim's direct family, particularly from the eldest son of Ik-du Kim, Rev. Seong-sig Kim. Kim's biographical information is compared to this specific source to provide complementary insights for Kim's life and ministry.

Considering the primary sources of Seong-bong Lee, there are enough data produced by Lee such as the utilization of three volumes of sermons: *Immanuel Gangdan* [The Pulpit of Immanuel] in 1955, *Sarangewi Gangdan* [The Pulpit of Love] in 1961, *Buheungeui Bigyeol* [The Secret of Revival] in 1963, and *Cheolroyeokjeongganghwa* [The Pilgrim's Progress] in 1949, *Myeongsimdo Ganghwa* [The Heart of Man] in 1956, *Yonaseoganghwa* [Jonah] in 1957, autobiography, *Malo Mothamyeon Jukeumeuro* [If You cannot Preach in Words, Preach by Death] in 1970, and some articles published in magazines like *hwalcheon*. While those primary sources separately existed they were later compiled by Lee's family as a series of books and

were re-published in 1993 with no changes in content,³⁸ so making them primary sources.

Yong-gi Cho has also published many books on divine healing such as *Suffering: Why Me?*, *Sinyu* [Divine Healing], *Geonganghan Sameuigil* [The Way to Healthy Life], *Sin Yu Lon* [Healing Theology], *How can I be healed?* and *Salvation Health & Prosperity*, *Byeongeul Jilmeojisin Yesunim* [Jesus who carried our Diseases], and *Ojung Bokeumgwa Samjung Chukbok* [Five-fold Gospel and Three-fold Blessings]. For his biographical data, particular attention is given to follow books: *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon* [Great Call: 50 Years of Hope Ministry], *Huimangmokhoe 45 Nyeon* [45 Years of Hope Ministry], *My Church Growth Stories*, *Nauui Gyohoe Seongjang Iaygi* [The Story of My Church Growth], *Dream Your Way to Success* by N. L. Kennedy, and *Cho Yonggi Moksa Ildaegi: Yeouidou Moghoeja* [Biography of Rev. Yong-Gi Cho: The Minister of Yoido] by Hyeong-geun Lim. Apart from what has been written by Cho exclusively on healing, he has also published many books that can be partially used as primary sources. Many scholars have also published their works on Cho since his influence has been increasingly acknowledged together with title of the world-largest church. I have interacted with those secondary sources to develop Cho's healing theology. It is admitted that this thesis has a much deeper interaction with literature written by and on Cho in comparison with that of Kim and Lee. This is first because of my personal interests as a Pentecostal to explore the significance of Cho's theological formation. The second reason is more inevitable that not as much has been written in academic discourse on Kim and Lee as there is on Cho.

As secondary sources, some Korean Church historians have written on those primary sources to trace the history of the Korean Holy Spirit movement and healing

³⁸ According to my preliminary survey, it was proved that the content of the source is identical to the earlier one.

such as Jae-cheol Yang's *Hanguk Ohsunjeol Gyohoeui Sinanggwa Sinhak* [Belief and Theology of Pentecostal Church in Korea]; Yong-gyu Lee's *Hanguk Gyohoewa Shinyu Undong* [Divine Healing Movement and the Korean Church]; *The Healing Movement in the Korean Church*; *Hanguk Gyohoe Buheungundong Yeongu* [A Study on the Revival Movement in Korean Church] by Myeong-su Park; Jang-hyun Ryu's *Hangukui Seongryeongundonggwa Yeongseong* [The Holy Spirit Movement and Spirituality in Korea] and Jong-ho Byun's *Hangukui Osunjeol Sinangundongsa* [The History of Korean Holy Spirit Movement]. Those sources are used to develop my critical thinking regarding how to interpret the primary sources.

1.2.3 Justification of the Selection of the Three Healing Practitioners

This research is especially designed to conceptualize the theological formation of the healing movement in Korea by exploring historical figures who are, to a certain degree, representative of the Korean healing movement. For this task, I delve into three Christian figures: Ik-du Kim (1874-1950), Seong-bong Lee (1900-1965), and Yong-gi Cho (1936-2008³⁹). The selection of these three people is based on several aspects:

1) Influence upon the Korean Church - The significant roles of the three healing practitioners in the healing movement in Korea are dealt in many books⁴⁰ and these three people were presented as one of the most influential historical figures who have led indigenous HSM.⁴¹

³⁹ While Cho is still alive, the year of 2008 is presented as the official termination of his healing ministry since he retired from his pastoral career and became the senior pastor emeritus of his church.

⁴⁰ See Jae-cheol Yang, *Hanguk Ohsunjeol Gyohoeui Sinanggwa Sinhak* [Belief and Theology of Pentecostal Church in Korea] (Seoul: Haneulmogjang, 2005); Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*; Jeong-ryeol Park, *Ohsunjeol Sinhak* [Pentecostal Theology] (Gunpo, Korea: Sunshin University Publishing Department, 1996); Jang-hyun Ryu, *Hangukui Seongryeongundonggwa Yeongseong* [The Holy Spirit Movement and Spirituality in Korea] (Seoul: Preaching Academy, 2004); Jong-ho Byeon, *Hangukui Ohsunjeol Sinangundongsa* [The History of Korean Holy Spirit Movement] (Seoul: Sinsaenggwang, 1978); Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong* [Divine Healing Movement and the Korean Church] (Seoul: Qumran, 2006); Young-hoon Lee, *The Holy Spirit Movement in Korea: Its Historical and Theological Development* (Oxford: Regnum Books International, 2009).

⁴¹ Chong-hee Jeong, "The Korean Charismatic Movement as Indigenous Pentecostalism," in A. H. Anderson and E. Tang, eds., *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (Oxford: Regnum Books International, 2005), 553.

1-1) Ik-du Kim who was well-known as the apostle of healing had held healing conferences nationwide prominently between 1920 and 1940. In the Korean Church, Kim was the first historical figure who was fully dedicated to healing ministries and regarded as the pioneer of healing ministries in Korea. His healing ministry was introduced to the entire nation through secular newspapers.⁴² One cannot value his influence lightly since he provided a prototype of Korean healing services as the first Korean healing practitioner. Having evaluated Kim, Park articulates that nobody could imitate Kim's healing ministries. Kim's life and ministry have been greatly valued by the Korean Church especially together with his death as a martyr.⁴³

1-2) Seong-bong Lee was an influential leader in the Korean Church. The fact that Lee was called the Korean D. L. Moody indicates Lee's influence. After Korea had been liberated from Japan on August 15, 1945, Lee led revival meetings for pastors for thirty years significantly in the northern parts of Korean peninsula. The influence of Lee's ministries was not only nationwide but worldwide to the point that he was visiting different places in America, leading revival meetings hosted by the National Association of Evangelicals in 1959.⁴⁴ Lee vigorously led healing ministries based on the four-fold gospel of the Holiness Church and emphasized empirical Christianity and power evangelism.⁴⁵

1-3) Yong-gi Cho is one of the most well-known Pentecostal figures. Cho has developed and theologized the Korean HSM and introduced it to world Christians. He has led the Korean HSM based on the so-called "three-fold blessings" in the context

⁴² As a positive report see "Janyecogyoyugeul Wuihayeo Osibgaeui Geumjihwan" [Fifty Pieces of Gold for Children's Education], *Dong-A-Il-Bo*, 3 July 1920. On the contrary, "Misinjeok Hogisimeul Iyonghaneun Jeondo" [Using Superstitious Curiosity for Evangelism], *Maeilsinbo* [Daily Newspaper], 28 October 1920, introduced Kim's healing ministry from a negative perspective.

⁴³ Kim was killed for his faith by the North Korean People's Army which was retreating. Jae-cheol Yang, *Hanguk Ohsunjeol Gyohoeui Sinanggwa Sinhak*, 294-6.

⁴⁴ Jae-cheol Yang, *Hanguk Ohsunjeol Gyohoeui Sinanggwa Sinhak*, 300-3.

⁴⁵ Jeong-ryeol Park, *Ohsunjeol Sinhak*, 30.

that most Korean people suffered from political and economic chaos since 1960. Cho has contributed to the Korean Church through the introduction of a festival type of worship, the propagation of gospel songs, the establishment of all-night prayer and prayer mountain movement, and the spiritual-gifts movement.⁴⁶ As a disciple of David Yong-gi Cho, Young-hoon Lee emphasizes that Cho has played a pivotal role in the remarkable growth of Korean Christianity by introducing a “Pentecostal-type of worship and preaching.”⁴⁷

2) Denominational diversity – The three healing practitioners have different denominational backgrounds such as Presbyterian (Kim), Holiness Church (Lee) and Assemblies of God (Cho). The combination of these three healing practitioners will prevent the research from relying on some data characterized by a certain theological school in terms of denominational beliefs.

3) Chronological representativeness – In terms of the time of healing activities of the healers, their action periods are covering about 100 years continuously from 1900 to the present. As far as the active healing ministries of the three healing practitioners are concerned, all the healers broadly represent different periods of time as follows: Ik-du Kim (1900-1940); Seong-bong Lee (1940-1960); Yong-gi Cho (1960-2008).

4) Theological continuation – There are some historical and theological connections between these three healing practitioners: Seong-bong Lee was one of Kim’s disciples⁴⁸ and the mother-in-law of Cho, Ja-sil Choe, was a spiritual daughter of Seong-bong Lee. When Cho and Choe started their ministries together, their theological perspectives were formed in a mutual way. Actually, the main task of Cho was not healing ministry but preaching, whereas Ja-sil Choe was more involved in healing ministries in the beginning of their ministries.

⁴⁶ Jang-hyun Ryu, *Hangukui Seonglyeongundonggwa Yeongseong*, 187-8.

⁴⁷ Young-hoon Lee, *The Holy Spirit Movement in Korea*, 92.

⁴⁸ Seong-ho Lee, *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-du Kim] (Seoul: Hyemunsa, 1977), 175.

1.2.4 Limitations of the Research

Considering the generalizations of the study, one question I needed to answer is this: If the research is based only on the particularities of the three cases, “how can we generalize?”⁴⁹ As a response to this question, I ought to clarify the exact task of my study. It is important to note that my thesis is not designed to define an overall theology of the Korean healing movement that represents the general doctrine of divine healing for the whole Korean Church. This research shows a significant section of Korean healing theology that partially contributes to its further development. It represents the first theological effort to help readers to have an initial understanding of what contextual factors have influenced Korean Christians in terms of divine healing and what components can be easily found in their healing theologies. I seek to lay the groundwork on which other theological explorations of Korean healing theology can be further developed by interacting with my findings to enhance the process of identifying what it is meant by the Korean healing theology. I expect that what I discover from the selected healers as local theology could be applied to other cases in Asia and perhaps even in other countries, to be compared for the further development of a global Pentecostal healing theology. Therefore, this study offers some theological insights on divine healing and provides an experimental foothold to develop a theology of the healing movement, instead of constructing a general doctrine of divine healing in Korea.

There is another limitation that needs to be acknowledged to the selection of the healers. Although Kim, Lee, and Cho are one of the most significant healing practitioners in Korea, there are still more practitioners who deserve academic attention: for example Shin-ae Hyun and Ja-sil Choe have also made significant influences on the Korean Holy Spirit Movement (KHSM) as female Christians and Woon-mong Na who established

⁴⁹ D. K. F. Punch, *Introduction to Social Research*, 145.

the Prayer Mountain Movement in Korea. In this regard, it is also another felt need to continue the theological exploration on many unknown healing practitioners in Korea.

Additionally, there may be others who had helped the Korean Church to have an understanding of healing in Christian circles even prior to Ik-du Kim. This idea, in fact, allows us to see that Ik-du Kim was not the one who performed the first miracle of healing discovered in the historical record of the Korean Church. There were some healing events observed in the early 1900s from anonymous Korean Christians. Most healing events were recorded as one-time events or special occasions of healing not as a regular performance of a certain group or healing practitioner.⁵⁰ However, Kim still deserves the name tag “the first healing practitioner” since he is normally considered as the “first” historical figure who was fully dedicated to a healing ministry and is regarded as the pioneer of the healing ministry in Korea.⁵¹ Kim brought a new paradigm shift of healing to the Christian society where the cessation theory was predominant to the degree that the Presbyterian Church attempted to change their constitution on cessationism.

It is to be noted that the three healing practitioners, who were from various denominational backgrounds, are not accountable for their denominational beliefs of divine healing. Rather their perspectives on divine healing stand for the distinctiveness of the Korean healing movement as a whole. Their different denominational affiliations point to the idea that healing has been widespread in the Korean Church as a grassroots theology rather than an official theology. In this regard, I agree with Eim who believes that the KHSM has made an impact on Korean Christianity regardless of denominational colour⁵² rather than being influenced by their doctrinal traditions.

⁵⁰ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 66-71.

⁵¹ Jae-cheol Yang, *Hanguk Ohsunjeol Gyohoeui Sinanggwa Sinhak*, 294-6.

⁵² Yeol-soo Eim, “The Roots of Korean Pentecostalism,” in Young-hoon Lee, ed., *The 18th Pentecostal World Conference Seoul: Asian Issues on Pentecostalism* (Seoul: Republic of Korea 21 September, 1998), 49-51.

Lastly, special attention needs to be given to the theological section of Kim since the research has had to use secondary sources for his healing theology. The only available primary source written by Kim is the collection of his few sermons. In this regard, it was agreed at the beginning of the research that some sources produced during Kim's time would be used as critical secondary resources. *I-Jeok-Myeong-Jeung*, which are the reports on Kim's healing ministries by Taek-kwon Im and Kim's biography entitled *Anak Sangol: Hanguk Gyohoe Buheung Mogsa Kim Ik-Du Jeongi* by Yong-gyu Park were substantially utilized to provide complementary support.

1.2.5 A Review of the Secondary Literature

Over the last several decades only a few books on the topic of divine healing in the Korean Church have been written by Korean theologians. Most of the books are in Korean and only one book⁵³ is fully devoted to investigating the healing movement in Korean Church history. In general, other books discuss healing as a part of the Korean revival movement or as a characteristic of ministries of Korean revivalists.

One of the most important books is Yong-gyu Lee's *Hanguk Gyohoewa Shinyu Undong* [Divine Healing Movement and the Korean Church]. This book adopts a historical approach to see how the Korean healing movement was formed and developed. In this book, Lee explores the healing movement in the Korean Protestant Church history to argue that healing is one of the main factors that caused the rapid growth of Korean Christianity and is presented as an alternative solution to revive the Korean Church that has started losing her spiritual vitality since 1970.⁵⁴ For him, Ik-du Kim, Seong-bong Lee, Yong-gi Cho, and Sin-ae Hyeon have played pivotal roles in the formation of the healing movement while presenting them as the most representative

⁵³ Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong* [Divine Healing Movement and the Korean Church] (Seoul: Qumran, 2006).

⁵⁴ Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong*, 237.

healers for the Presbyterian Church, the Holiness Church, and the classical Pentecostal churches.⁵⁵ In the treatment of the religio-cultural context of the healing movement, he agrees that the success of the Korean healing movement relates to the religious phenomenon called Shamanism, and that most of the early healing movement of the Korean Church took place in the form of exorcism.⁵⁶

Despite the significance of drawing particular attention to the Korean divine healing movement as the first study fully dedicated to the topic of healing, Lee's research shows some weaknesses when he deals with the four practitioners as the most representative healers for their own denominations. In fact, it is important to know that the healing movement was not the product of any specific denominational belief in the early Korean Church, but rather it was a religious phenomenon of individual healing practice. A good example of this is Ik-du Kim whose healing theology was not part of the general doctrine of the early Korean Presbyterian Church since the cessation theory was predominant. Another example is Yong-gi Cho whose theology can hardly be considered the most representative indigenous healing theology of the Korean HSM. His theology was partly influenced by Western healing practitioners although he has influenced the process of formulating Korean Pentecostal theology after the Korean War. It would be more reasonable for Lee to emphasize the role of Woon-mong Na than Sin-ae Hyeon when it comes to the significance of the Prayer Mountain Movement in Korea since Na is normally believed to establish the Prayer Mountain Movement through his Yongmun Mountain Prayer Centre.⁵⁷

Furthermore, the argument of Lee that Kim's healing ministries focused on the marginalized grass-roots Christians⁵⁸ needs to consider another side of the context: It is

⁵⁵ Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong*, 99-184.

⁵⁶ Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong*, 72-5.

⁵⁷ See Chang-soo Kang, "An analytical study of the life of Woon-mong Na, Indigenous Korean Pentecostal," M.Th. (Baguio, Philippines, 2003).

⁵⁸ Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong*, 120.

not certain if one can consider the marginalized Korean as focused group since most Korean Christians (not selective people groups) were all marginalized and suffering due to the failure of the Independent Movement in 1919. It is also observed that many people from the noble classes also attended Kim's healing revival meetings.

As Lee's research brings to our attention that the topic of healing was only studied based on the methodology of religious and historical studies, it is still necessary to discuss the theological justification of the healing movement. There is a growing demand for another study of the healing movement in Korea, especially from a theology-oriented perspective, in order to scrutinize the underpinning theologies of the most influential healing practitioners in the Korean Church and trace its development not only historically but also theologically. This will eventually help one to understand what is meant by a Korean healing theology and its theological development.

Another book that helps to understand the formation of the healing movement in the Korean Church is *Hanguk Gyohoe Buheungundong Yeongu* [A Study on Revival Movement in the Korean Church] by Myeong-su Park. The author argues that healing is one of the most common religious characteristics found in the revival movements in Korea.⁵⁹ He acknowledges the revival movements in Korea as a continuation of world revival movements like the revival in Wales. Park argues that the healing movement in the early Korean Church did not appear suddenly but formed gradually under the influence of Western missionaries such as Hardie, Underwood, and Appenzeller.⁶⁰

Park also deals with how the healing movement rapidly developed within the Korean Church in relation to Shamanism. He seeks to differentiate Christian healing from that of Shamanism by emphasizing its uniqueness: The concepts of repentance and

⁵⁹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu* [A Study on the Revival Movement in Korean Church] (Seoul: The Institute of the History of Christianity in Korea, 2003), 65.

⁶⁰ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 33-8.

sanctification are only found in Christian healing.⁶¹ This argument is significant enough to change the perspective that the Korean HSM follows an old tradition without proper contextualization and the adherents of the Korean HSM like David Yong-gi Cho are Korean shamans. However, considering the cultural-religious context of the Korean Church, there appears a need to explore other cultural aspects like the monotheistic belief called *Haneul-Sin-Ang*,⁶² another form of folk religion that worshipped the most supreme God since this monotheistic belief was another strong element that has influenced the Korean Church.

Additionally, Park continues to view that Soen-ju Gil, Ik-du Kim, Myeong-jik Lee, Eung-jo Kim, Seong-bong Lee, and Yong-gi Cho are central figures of the Korean revival movements.⁶³ Although Park's perspective is broad and proper enough to acknowledge the contributions of most significant people for the Korean revival movements, Woon-mong Na's contribution still needs to be explored if one aims at providing a solid understanding of prominent historical figures whose roles are distinctive and pivotal in the development of the Korean revival movements from the perspective of historical theology. In this regard, Na's ministry of Prayer Mountain Movement that kindled spiritual fire on the revival movements would be a good addition to the study.

As Park asserts that Pentecostal beliefs such as holiness, supernatural power, healing, speaking in tongues, blessings and the Second Coming of Christ were introduced into Korea from the West, his contribution is that he seeks to understand the origin of the healing movement based not only in the religious and cultural context of Korea but also in world church history. In his understanding, the Korean revival movement was influenced by the world revival movements. D. L. Moody's revival

⁶¹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 64.

⁶² This belief is to be further discussed in the theological development of Kim's healing theology under the cultural-religious context on page 38.

⁶³ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 33-212.

movement, the Wesleyan Holiness movement, the Keswick movement in the late 19th century, and the Wales revival movement in the early 20th century were all influential in the beginning of the Korean Revivals in 1903 and 1907.⁶⁴

However, in the process of the expansion of the healing movement, the roles of the indigenous healing practitioners were the key to understanding the contextualized theology of the revival movement in Korea. As this historical research helps readers understand the origin and development of the healing movement, a theological investigation of the healing practitioners is needed to conceptualize the theological identity of the Korean revival movement and to understand to what extent the movement was contextualized.

Young-hoon Lee, a classical Pentecostal theologian, in his book, *The Holy Spirit Movement in Korea: Its Historical and Theological Development*, discusses the process of the indigenization of Christianity, and covers issues of the historical and doctrinal development of the Holy Spirit movement in great detail. This book helps to extract the theological formation of the Korean Pentecostal healing theology from the general description of the Holy Spirit movement. Lee's work covers the periods that extend from 1900 to the 21st century. According to the author, the foundations for the Holy Spirit movement were established by Shamanism, Buddhism, and Confucianism before Christianity came to Korea.

For Lee, the first period (1900-1920) that commenced in political and social chaos is the first encounter with the HSM for Korean Protestantism. In particular, the Wonsan and Pyeongyang revivals that took place in 1903 and 1907 respectively are of great significance by introducing the powerful gifts of the Holy Spirit to Korean Christians.⁶⁵ However, Young-hoon Lee's contribution would be greater if he could include a

⁶⁴ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 37-41.

⁶⁵ Young-hoon Lee, *The Holy Spirit Movement in Korea*, 24.

discussion as to what kind of powerful gifts of the Holy Spirit were witnessed and how they could be formed in the specific contexts.

For the second period (1920-1940), he examines two pivotal figures, Ik-du Kim and Yong-do Lee. The focal point of this epoch lies in “empiricism.”⁶⁶ The author continues to consider the third period (1940-1960) as a foothold of Pentecostalism⁶⁷ and the fourth period (1960-1980) as an explosion in terms of Korean Church growth. Lastly, as a disciple of David Yong-gi Cho, Lee emphasizes that Cho has played a crucial role in the remarkable growth of Korean Christianity by introducing “Pentecostal-type of worship and preaching” especially for the fifth period (1980-2000).⁶⁸ Although according to Lee, Shamanism provided the context that prepared the way for Cho's HSM, Cho's mother-in-law, Rev. Ja-sil Choe, also played a role in the formation of Cho's theology.

Without nullifying its strengths, there are several weaknesses in the book. While Lee's study is designed to investigate the development of the Korean HSM as whole, he did not give enough attention to the tremendous contribution of many anonymous Korean ministers and missionaries since his focal point is the Yoido Full Gospel Church (YFGC, hereafter) and its previous senior pastor, David Yong-gi Cho. Moreover, although Lee considers his work both “historical and theological,” the book does not provide much data on the theological development of the HSM in Korea as Lee's discussion is mostly from a historical perspective.

Another scholar, Jae-cheol Yang, in *Hanguk Ohsunjeol Gyohoeui Sinanggwwa Sinhak* [Belief and Theology of the Pentecostal Church in Korea] explores the theological origin and identity of the Korean HSM.⁶⁹ His approach begins with the

⁶⁶ Young-hoon Lee, *The Holy Spirit Movement in Korea*, 134.

⁶⁷ Young-hoon Lee, *The Holy Spirit Movement in Korea*, 61.

⁶⁸ Young-hoon Lee, *The Holy Spirit Movement in Korea*, 92.

⁶⁹ Jae-cheol Yang, *Hanguk Ohsunjeol Gyohoeui Sinanggwwa Sinhak* [Belief and Theology of Pentecostal Church in Korea] (Seoul: Haneulmogjang, 2005).

historical and biblical background of modern Korean HSM. In the second chapter on the movement expansion, Yang investigates healing as one of the most theological characteristics of the Korean HSM along with baptism of the Holy Spirit, speaking in tongues, spiritual gifts, sanctification, blessings and prosperity theology, and eschatology. He presents five Christian leaders (Seon-ju Gil, Ik-du Kim, Yong-do Lee, Seong-bong Lee, and Woon-mong Na)⁷⁰ as the most significant leaders of the Korean HSM. While Na has not been of academic interests for many, the inclusion of Na provides more diverse perspectives on the development of Korean HSM.

For Yang, the Korean HSM has made an impact on the process of church growth, the renewal of Korean Churches, the Prayer Movement, the harmonization of Korean Churches, and the empowerment of the marginalized people. As negative results, five problems are identified by the author: a spiritual superiority complex, an egoistic belief, an indifference to social issues, non-biblical mysticism, and the absence of its profound theological foundation.

It is, however, noted that Yang's focus is on world HSM when the expectation is that the development of the belief and doctrine of the Korean HSM would be clearly discussed in the research. Additionally, if one considers the fact that it was only in 1928 when the first classical Pentecostal missionary arrived in Korea, it is important to explore how the Korean Church tradition in her unique contexts could encounter with the world Pentecostalism. In this regard, the five indigenous Christian leaders need an exhaustive study in much detail so that some distinctive theological perspectives of Korean HSM are conceptualized.

Lastly, *Hangukeu Seongryeong Undonggwa Yeongseong* [The Holy Spirit Movement and Spirituality in Korea] by Jang-hyeon Ryu provides some information

⁷⁰ Interestingly, the four are healing practitioners except Gil.

from a historical perspective as to how the Korean HSM identity was formed and developed.⁷¹ Ryu divides the history of Korean HSM into five eras: the first (1876-1919), the second (1919-1930), the third (1930-1945), the fourth (1945-1960), and the fifth (1960-present). He seeks to understand the identity of Korean HSM as a combination of internal and external sources. In this sense, Ryu concentrates on indigenous Christian leaders and significant missionaries. He attempts to provide broader perspectives on the formation of the Korean HSM by focusing on the roles of the Holy Spirit to liberate the captivated souls of Korean people. According to him, its belief was formed and developed by Seon-ju Gil, Ik-du Kim, Yong-do Lee, Seong-bong Lee, Yong-gi Cho, and *Minjung* theology. However, the inclusion of *Minjung* theology is still questionable since its theological foundations and origins are unique.⁷² Its theological origins are understood in relation to liberation theology in many aspects. Although the theology seeks to connect its identity to the roles of the Holy Spirit, it provides a very limited view of the roles of the Holy Spirit for the liberation of the suffering *Minjung* – public people. It is also certain that its Christology and eschatology are problematical to be acknowledged as that of Korean evangelical denominations. If *Minjung* theology is understood as a branch of the Korean HSM, Ryu needs to provide the theological foundation of the *Minjung* theology before categorizing it as that of the Korean HSM. Although it was a meaningful trial for the *Minjung* theology to connect Pentecostal identity to the specific roles of the Holy Spirit who empowers and liberates the marginalized Korean Christians, it is true that the *Minjung* theology just provides a limited theoretical foundation of social revolution.

⁷¹ Jang-hyun Ryu, *Hangukui Seongryeongundonggwa Yeongseong* [The Holy Spirit Movement and Spirituality in Korea] (Seoul: Preaching Academy, 2004).

⁷² See the first discussion on the connection between the Korean “Pentecostal” movement and *Minjung* Theology by Boo-woong Yoo, *Korean Pentecostalism: Its History and Theology* (Paris: Lang, 1988).

In conclusion, it is pointed out that the Korean healing movement has not been of academic interest in Korea, and most of scholarly works are presented as a *part* of the Korean HSM not as an independent topic of divine healing. This brief summary of literature written on the Korean healing movement evidently shows that more attention needs to be given to a historical and theological discussion on what has characterized the Korean healing movement and how the Korean healing theology has been developed. Hence, this research is designed to provide an understanding of the historical and theological development of the Korean healing movement.

1.2.6 Progression of Thesis

As Chapter 1 provides a background and methodological consideration, Chapters 2 to 4 are designed to scrutinize the healing theology of Ik-du Kim, Seong-bong Lee, and Yong-gi Cho. These three chapters are arranged with the same structures to investigate their healing theology. I divide each chapter into four parts: 1) Life and Ministry, 2) Healing Theology, 3) The Formation of Healing Theology, and 4) Evaluation of Healing Movement.

The first step of the examination is to begin with providing personal information of the healing practitioners' lives and ministries, in order to enable the reader to better understand their healing theologies and how they have been formed in the context of Korea. Presenting the lives and ministries of Kim, Lee, and Cho, I focused on three periods (before conversion, the process of conversion, and ministry) to fulfil the goal of providing a general perception of their personal backgrounds, which might have contributed to the theological development of their perspectives on healing.

Secondly, I explore the contexts of the healing practitioners in which their healing theologies might have been formed and developed, particularly from socio-politico-economic, cultural-religious, Christian, and personal contexts. This academic journey aims at acknowledging historical variables that have contributed to the shaping

of the healing theologies of the three. Whether there was any external influence upon the shaping of their healing theology was also explored. In this regard, I trace the historical and theological connections between the three healing practitioners and missionaries. These processes should help to understand the contours of the theological frameworks that have influenced their healing theologies.

In Chapters 2 to 4, I made a closer examination of the healing theologies by dividing this section into three sub-questions to conceptualize the heart of their healing theologies: Where does healing come from? Why does healing happen? These questions seek to examine how Kim, Lee, and Cho understood the source and purpose of healing. These inquiries focus much more on the theological principles of healing. As the most essential research process, the section seeks to answer “what are the important elements in divine healing?” As a result, some discussions about the question eventually bring our attention to the various elements such as faith, prayer, repentance, physical touch, spiritual warfare, atonement, baptism of the Holy Spirit, medicine, love, compassion and so on.

Chapter 5 focuses on constructing the theological core of the Korean healing movement by conducting comparative analysis and discussing its theological justification by systematically interacting with other scholarly works. The chapter contributes to the further development of the Korean healing movement for their theological identity in divine healing. It also provides theological safeguards for modern healing practitioners in Korea.

CHAPTER 2. Ik-du Kim

2.1 Life and Ministry

2.1.1 Before Conversion

Ik-du Kim was born in a noble family as a third generation only child to Eung-seon Kim and Ik-seon Jeon in 1874, and grew up in a well-heeled family in Anak in Hwanghae state. In his adolescent years, Kim studied *Yuseo*¹ and *Sanbeob*² for ten years.³ He expressed, as a man, “filial piety,” “honesty,” “heroism” and “compassion”⁴ in his childhood. However, Kim lived a life of extreme ups and downs due to his father’s death when Kim was twelve years old. The situation got worse when his friend cheated him of some money⁵ and Kim had failed in the *Gwageo*⁶ in 1890. These hardships were not what a young boy Kim could bear by himself. He suffered repossession of all properties inherited from his father and needed to work to pay back all the money swindled by his friend. This adversity gradually turned Kim to a totally different person, a troublesome drunkard and sensualist, with a personality becoming violent by the day.⁷

Kim evinced some interest in issues of life, lamenting over the short tenure of life on the earth while questioning why people die. In order for him to deal with this life, he

¹ *Yuseo* refers books originated in China and later introduced to Korea. Those books were used in Confucianism. See Seong-ho Lee, ed., *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-du Kim] (Seoul: Hyemunsa, 1977), 130.

² It means mathematics books that included numerical calculation with an abacus. Seong-ho Lee, *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib*, 130.

³ In-seo Kim, *Kim Ik-Du Moksa SoJeon* [A Short Biography of Ik-du Kim],” in *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-du Kim], edited by Seong-ho Lee (Seoul: Hyemunsa, 1977), 177.

⁴ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 126.

⁵ Yong-gyu Park, *Anak Sangol: Hangug Gyohoe Buheung Mogsa Kim Ik-Du Jeongi* [The Backwoods of Anak: The Biography of Korean Revivalist Rev. Ik-Du Kim] (Seoul: Christian Sinmunsa, 1968), 13.

⁶ It was the highest-level state examination to recruit ranking officials during the Goryeo and Joseon Dynasty. See Seong-ho Lee, *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib*, 137.

⁷ Yong-gyu Park, *Anak Sangol*, 30-2.

participated in *Seondo*⁸ and *Donghak*.⁹ He practised *Byeokgok*, the first stage of *Seondo*.¹⁰ However, it was impossible for Kim to continue the practice since he needed to earn a livelihood for his family. Moreover, it was not easy for him to continually join *Donghak* of which members were mostly from the humble classes whereas Kim came from a noble family. After experiencing these two religions, Kim came to the conclusion that he could not avoid death through *Seondo*, and *Donghak* was a meeting for foolish people.¹¹

2.1.2 Conversion

In the beginning, Kim downrated Christianity while thinking that is just a Western immoral religion that eroded the loyalty to the King and parents in Korea. Notwithstanding his negative impression on Christianity, at the age of twenty-seven, Kim was deeply inspired by a Christian message on eternal life delivered by a Presbyterian missionary, W.L. Swallen,¹² when he first attended the Geumsan Church in Anak through the lead of Tae-hwan Park in 1900.¹³ It was a refreshing jolt that the message not only penetrated his main concern of life but also predicated that he was a sinner.¹⁴ In fact, it was only Christianity among various religions that pointed out the sinful nature of Kim. He finally decided to fully join the church when he attended the service for the third time.¹⁵ The first thing that Kim did after the experience of

⁸ *Seondo* is a religion that seeks to live eternal life without food by gradually reducing the amount of food while just eating pine needles, jujubes, and chestnut. See Seong-ho Lee, ed., *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib*, 139.

⁹ It was established by Choe Jae-woo as the religion of the people. It was a mixture of different religions such as Cheondogyo, Confucianism, Buddhism, and Taoism. See Seong-ho Lee, *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib*, 139.

¹⁰ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 135.

¹¹ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 136.

¹² Swallen graduated from McCormick Theological Seminary and came to Korea as a North American Presbyterian missionary in 1892. He was visiting various regions where his churches were established. The Geumsan Church was also one of the churches that Swallen oversaw. See Deok-ju Lee, *Hanguk Tochak Gyohoe Hyeongseongsa Yeongu* [A Study of the Historical Formation of Korean Indigenous Churches] (Seoul: Institute of the History of Christianity in Korea, 2000), 57-8.

¹³ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 143.

¹⁴ Yong-gyu Park, *Anak Sangol*, 43.

¹⁵ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 143.

conversion was to receive prayer from a missionary and start reading the Bible.¹⁶ He read the New Testament one hundred times while waiting to participate in a sacred ceremony.¹⁷ He purified himself by praying, reading the Bible, and refrained from sexual relations with his wife until the time for water baptism. A month later, he was baptised with water by Swallen, but the Sacrament was postponed. Thus, Kim continually sought to purify himself until the Communion would be delayed for an additional nineteen months. Therefore, Kim maintained his moderate lifestyle for purification for twenty months in total.¹⁸

Kim's conversion was re-confirmed through a spiritual experience: even though Kim was already deeply inspired by Christian belief, his life seemed to be still vulnerable to worldly temptations. Three months after he became a Christian, he happened to meet his old friends and enjoyed time together with them drinking alcohol until he got drunk to the point of visiting a prostitute. All of sudden he could hear an inner-voice saying "Alas, Ik-du Kim! You need to thoroughly believe Jesus again."¹⁹ Upon sobering, he immediately ran into a mountain and started crying out before God to repent his sins while beating the ground with his hands. When Kim fell asleep right after coming back from the mountain, he saw in his dream a big fire falling upon his chest, and he woke up with a scream. This experience was understood by Kim as "the baptism of the Fire,"²⁰ and this together with his healing ministry made him a significant leader of the KHSM. From that time onwards, Kim hated sin and was afraid

¹⁶ Yong-gyu Park, *Anak Sangol*, 47.

¹⁷ The sacred ceremony consisted of two elements: the communion and water-baptism.

¹⁸ Yong-gyu Park, *Anak Sangol*, 56.

¹⁹ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 150.

²⁰ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 151.

of sinning again. His changed life meant that he often cried and muttered to himself, causing his mother to worry about him.²¹

2.1.3 Ministry

Ik-du Kim's ministry began when he was working as an elementary school teacher and evangelist²² in Jaeryeong at the age of twenty-nine. In less than a year, the church steadily grew to have about thirty female members, ten male members, and fifty children.²³ Even though Kim's first healing event took place during this time, it was not the main reason for the growing ministry. According to Yong-gyu Park, Kim's humble and passionate heart along with his transformed life were the driving force of the church growth.²⁴ Looking at Kim's successful ministry in Jaeryeong, Swallen officially appointed Kim as a pastor's assistant and entrusted him with the Sincheon area in 1901.²⁵

The new ministry in Sincheon were full of challenges. Although Kim eagerly shared the Word of God with people in market places, he was constantly persecuted by being stoned and doused with water, since Christianity was unwelcome to most people at the beginning of the Korean Church history.²⁶ Feeling like he reached his limit on his tenth month of ministry, he went to a mountain to fast and pray for three believers.²⁷ This prayer was answered by God so that a male merchant, a child, and a woman came to be Christians. By 1910 these three people became the seed members of three hundred believers in less than two years.²⁸ Kim was ordained and became the first senior pastor of the church in 1911. His ordination could be conferred one year after graduating from

²¹ Yong-gyu Park, *Anak Sangol*, 52.

²² Kim served the church as a non-licensed minister since he did not start his theological education yet until this time.

²³ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 160.

²⁴ Yong-gyu Park, *Anak Sangol*, 58.

²⁵ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 161.

²⁶ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 164.

²⁷ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 164.

²⁸ Yong-gyu Park, *Anak Sangol*, 63.

his Bible school. This means he was not able to fully focus on his ministry due to the fact that his theological education was simultaneously taking place with his ministry for about four years from 1906. Nonetheless, the Sincheon Church that had started in a small house with thirty members required a new facility for three hundred people by 1910. As the congregation continued to grow to seven hundred members soon afterwards additional renovations were made to accommodate the rapid growth.²⁹ When Kim left the church, there were about eight hundred members in 1920.³⁰

Kim's special ministry in terms of revival meetings officially began from the time he had graduated from the Pyongyang Joson Jesus Presbyterian Seminary in 1910 although he had been previously involved in healing on a couple of occasions. The year 1911 was monumental for Kim's healing ministry since he started his healing practices in a much more serious manner than ever before due to the fact that he became assured of what was written in Mark 9:23: "Everything is possible for him who believes." In the same year, he co-pastored outside of the South Gate area of Seoul together with Jae-hyeong Lee. Kim resigned from his pastoral duties of the Sincheon Church in 1923.

Despite his healing ministries that he was involved with since 1911, it was in 1920 that he started leading numerous revival services nationwide upon becoming the moderator of the Korean Presbyterian Church before the Church was split in the 1950s.³¹ It was reported that a lot of people attended Kim's revival meetings: more than three thousand people came to Sariwon church in August, 1920, and in the same year in October at Sungdong church, about ten thousand people were gathered for Kim's healing revival meetings.³² It is understandable that an American missionary considered

²⁹ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 167.

³⁰ Yong-gyu Park, *Anak Sangol*, 90.

³¹ Yong-gyu Park, *Anak Sangol*, 90.

³² See *Gi-Dok-Shin-Bo* [Christian Newspaper], 1920, August 8; Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung* [A Testament of Miracles in the Joseon Jesus Church] (Seoul: Christian Literature Society of Korea, 1921), 106-8.

Kim's revival meeting as the biggest evangelistic meeting in his time.³³ Considering the characteristics of Kim's revival meetings, Park rightly views that the revival services mainly consisted of three parts, such as Bible studies, evangelism, and prayer meetings.³⁴ In fact, this was also observed by a Christian newspaper as follows:

Ik-du Kim was invited to lead a series of revival meetings at a church in *Shincheon-li* of *Hamheung* province since December 24 last year. He led revival services during daytimes while Bible study was conducted at night and special prayer meetings were held in the early morning.³⁵

This newspaper, moreover, paid a special attention to the fact that about thousand people stayed awake every night to pray which resulted in a great revival for the church.³⁶ Kim's revival meetings were emotionally dynamic and spiritually vibrant as it was always described with some words such as "listening courteously" "the emotional explosion," "shouting," "tears," and "physical vibration."³⁷

He was open to modernization and it was included in his ministry. He contributed to the abolition of the topknot,³⁸ an old custom for men in Korea. He cut the hair of numerous men³⁹ and encouraged them to live civilized lives because he thought that it was a waste of time and energy for men to wear the topknots on their heads.⁴⁰ Kim removed the curtain that was dividing the church members by gender. He started using chairs whereas people had sat on the floor before.⁴¹ Kim's ministry brought about a new

³³ H. A. Rhodes, *History of the Korea Mission Presbyterian Church U.S.A., vol. 1, 1884-1934*, (Seoul: Chosen Mission Presbyterian Church U.S.A, 1934), 151.

³⁴ Yong-gyu Park, *Anak Sangol*, 100.

³⁵ "Hamheung Gyohoe Daebuheung" [The Great Revival at Hamheung Church], *Gi-Dok-Shin-Bo* [Christian Newspaper], 1921, January, 19.

³⁶ "Hamheung Gyohoe Daebuheung" [The Great Revival at Hamheung Church], *Gi-Dok-Shin-Bo* [Christian Newspaper], 1921, January, 19.

³⁷ Gyeong-bae Min, *Iljehaeui Hanguk Gidokgyo Minjog Sinang Udongsa* [The History of Korean Christian Beliefs under Japanese Colonization] (Seoul: Christian Literature Society of Korea, 1991), 307.

³⁸ If refers to *Sangtu* meaning a knot of hair that married men of the Joseon Dynasty wore in Korea.

³⁹ Adult Korean men did not cut their hair since they believed their parents gave their entire body, and thus keeping their body as it is was taught in Confucianism as a primary way of doing their filial duty. See *Sangtu* [topknot], *Encyclopedia of Korean Folk Culture*, accessed December 12, 2020 at <https://folkency.nfm.go.kr/kr/topic/detail/7061>

⁴⁰ Yong-gyu Park, *Anak Sangol*, 86.

⁴¹ Gyeong-bae Min, *Iljehaeui Hanguk Gidokgyo Minjog Sinang Udongsa*, 305.

custom in the area of the Hwanghae state.⁴² A lot of women, who had offered their *wolja*⁴³ in their churches, determined to change their hair grooming customs to a new hairstyle called *jjokmeori*.⁴⁴

Kim became the senior pastor of the Seoul Namdeamun Church in 1936 and of Seoul Sungdong Church in 1939. However, Kim's ministry was affected by the Japanese colonization. Tortured by Japanese police for fifteen days in 1942 for resisting shinto worship, he was finally forced to resign his ministry and live as an ordinary man in the orchard of Eunryul from 1942 to 1945.⁴⁵ After Japan withdrew from Korea, he joined the Korean Christian Federation (KCF)⁴⁶ in 1946 and was appointed as a general superintendent of the KCF in 1949.⁴⁷ Lastly, Ik-du Kim was martyred after the morning service on the fourteenth of October, 1950, in Sincheon Seobu Church of the Hwanghae state by the bullets of the North Korean People's Army, which was retreating.

2.2 The Formation of the Healing Theology

2.2.1 Socio-Political-Economic Contexts

Although Kim had already experienced having the sick healed in his early ministry, it was from the healing of Su-jin Park that took place at the Hyeonpung revival meeting in December 1919, that his healing ministry became prominent nationwide. Kim's healing ministry was normally understood to officially begin just

⁴² It refers one of the states in the Middle West of the Korean Peninsula from 1417 to 1954. It was divided into northern and southern parts in 1954, and now belongs to North Korea.

⁴³ "A braided hair extension worn by women during the Joseon period." See The Society of the History of Christianity in Korea, ed., *Korean Christian Classics Series*, vol. 2. *Joseon Yesugyohoe Ijeok Myeongjeung: A Testament of Miracles in the Joseon Jesus Church* (Seoul: KIATS Press, 2008), 62.

⁴⁴ "Hair pulled back into a bun." Previously, this hairstyle was normally adopted only by prostitutes and elderly male servants. See *The Society of the History of Christianity in Korea*, ed., *Korean Christian Classics Series* 62.

⁴⁵ Seong-ho Lee, *Kim Ik-Du Mogsa Seolgyo Mit Yakjeonjib*, 177.

⁴⁶ Regarding Kim's joining the KCF, which was established for a political purpose to support the Communist regime, Yong-gyu Park seeks to give further explanation about the background: Every church in North Korea had to forcefully join the KCF during that time. Otherwise, the church would not be able to exist. In this context, Kim chose to continue his ministry for the people in North-Korea waiting for reunification. See Yong-gyu Park, *Anak Sangol*, 213-21.

⁴⁷ Yong-gyu Park, *Anak Sangol*, 213-21.

after the failure of the 1919 Independence Movement of Korea (IMK). It was a very different environment from that of the Pyeongyang revival in 1907. Although the Japanese occupation started in 1910, Japan began to oppress Korean Christians severely due to the fact that many religious leaders, especially Christians, had led the Declaration of the IMK, and many Christians had participated in the IMK in 1919. According to a report of the Japanese military police, 17.6% of the participants (3,426 out of 19,525) of the IMK were Christians.⁴⁸ During this time, among Korean Presbyterian Christians, 3,804 church members and 336 Christian leaders were arrested as well as 47 Christians killed and 12 churches destroyed.⁴⁹ The Korean Methodists also reported that 50% of the Methodist pastors were arrested leaving 10 in total.⁵⁰ This period was described as a crisis of the Korean Church⁵¹ and a hopeless time filled with frustration caused by “a sense of emptiness,” “sufferings,” and “anxiety.”⁵² The failure of the IMK created an environment where Korean society and churches were getting more interested in religious and spiritual issues than social and political⁵³ problems as people began to realize the difficulty of changing the political situation of Korea.

In this time of frustration and despair, Ik-du Kim’s healing events were emerging as a popular topic in the entire society of Korea.⁵⁴ After conducting a two-year study of Kim’s healing ministry, Taek-kwon Im sought to connect the success of Kim’s healing ministry to God’s divine intervention while arguing that Kim’s healing was the revelation of God’s special comfort and strength that testified to God’s presence for the persecuted and marginalized people who were struggling with poverty, tribulation, and

⁴⁸ The Society of the History of Christianity in Korea, *Hanguk Gidokgyoui Yeoksa 2* [The History of Korean Christianity 2] (Seoul: Christian Literature Press, 2012), 43.

⁴⁹ The Society of the History of Christianity in Korea, *Hanguk Gidokgyoui Yeoksa 2*, 42.

⁵⁰ The Society of the History of Christianity in Korea, *Hanguk Gidokgyoui Yeoksa 2*, 43.

⁵¹ Seong-ho Lee, ed., *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib*, 123.

⁵² Doek-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong Iyaki* [Revision of The Conversion Stories of Korean Christians] (Seoul: Institute of the History of Christianity in Korea, 2003), 424.

⁵³ Young-hoon Lee, “Hanguk Osunjeol Undonggwa Sinyu,” 185.

⁵⁴ Jae-hyeon Kim, ed., *Joseon Yesugyohoe Ijeok Myeongjeung* [A Testament of Miracles in the Joseon Jesus Church] (Seoul: KIATS Press, 2008), 132.

suffering caused by the failure of the IMK.⁵⁵ As viewed as “a great light lighting a dark valley,”⁵⁶ Kim’s healing ministry were not simply miraculous events but reminders of God’s love and power for the sick living in one of the darkest periods of the Korean Church. Kim’s healing movement helped the suffering people to be healed not only of their physical diseases but also the broken hearts of those who lost hope since the loss of their country.⁵⁷ Although it was not known for sure to what degree this specific context of Korea had influenced the formation of Kim’s healing theology, healing as God’s miracle seemed to be instrumental for Kim to help the Korean Christians know that God was with them in the midst of their sufferings.

2.2.2 Cultural-Religious Contexts

Confucianism, Buddhism, and Shamanism had been predominant until Christianity was introduced to Korea.⁵⁸ According to Jones’ observation, Koreans were socially Confucians, philosophically Buddhists, and religiously Shamanists.⁵⁹ However, what was deeply rooted in the religiosity of most Korean people was Shamanism.⁶⁰ There are numerous deities present in Shamanism and most Koreans believed that good and evil gods lived in the material world and resided in such places as rocks, trees, ground, sky, sea, etc.⁶¹ It was also commonly understood that diseases and hardships came from evil spirits as punishments⁶² and also that good fortunes were given to devoted idolaters.⁶³ Therefore, it was not easy for Korean Shamanists to be converted to

⁵⁵ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 3-4.

⁵⁶ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung* [A Testament of Miracles in the Joseon Jesus Church], trans. D. J. Torrey (Seoul: KIATS Press, 2008), 58.

⁵⁷ Jang-hyun Ryu, *Hangukui Seonglyeongundonggwa Yengseong*, 95.

⁵⁸ G. H. Jones, *The Korea Mission of the Methodist Episcopal Church* (NY: The Board of Foreign Missions of the Methodist Episcopal Church, 1910), 14.

⁵⁹ G. H. Jones, *The Korea Mission of the Methodist Episcopal Church*, 14.

⁶⁰ C. C. Vinton, “Obstacles to Missionary Success in Korea,” *MRW* (December 1894): 841.

⁶¹ R. E. Shearer, *Wildfire: Church Growth in Korea* (MI: William B. Erdmans, 1966), 30.

⁶² J. R. Moose, “What Do the Korean Worship?” *The Korea Mission Field* (May 1905): 88-90.

⁶³ D. L. Gifford, *Joseonui Pungsoggwa Seongyo* [The Tradition of Korea and Mission], trans., Sim H. N. (Seoul: Society of the History of Christianity in Korea, 1995), 74.

Christianity because of their gods who were believed to be able to dispense rewards and punishments. Ellen Strong testified of a story of when she was asked to help her church member who was captured by great fear to burn her idols after becoming a Christian.⁶⁴ The fear appearing in the process of conversion to Christianity was something that even foreign missionaries could not fully understand.⁶⁵ Demolishing idols was a must in the conversion to Christianity and, in that process, many Korean Christians seemed to be facing a tough time battling the evil spirits that they had worshipped for a long time.⁶⁶ Sometimes, converting Christians needed to be confronted with spiritual problems. Jones made a report to her mission organization regarding a demon-possessed woman who was considered to get sick because of her backsliding from her god called *sai-pyol-sang*.⁶⁷ Similarly, Gale explained how his church members, who had believed that their house was full of demons, changed after understanding that Jesus could cast out demons and the Holy Spirit could protect them from the evil spirits.⁶⁸

Healing in the early Korean Churches is deemed to be strongly associated with spiritual warfare.⁶⁹ Myeong-seob Heo argues that healing was generally dealt with by the early Korean Church in terms of spiritual warfare or power encounter, as it was one of the most indigenous features of the Korean Church.⁷⁰ Spiritual warfare took place

⁶⁴ D. L. Gifford, *Joseonui Pungsoggwa Seongyo*, 80.

⁶⁵ D. L. Gifford, *Joseonui Pungsoggwa Seongyo*, 80-1.

⁶⁶ D. L. Gifford, *Joseonui Pungsoggwa Seongyo*, 80.

⁶⁷ D. L. Gifford, *Joseonui Pungsoggwa Seongyo*, 78-80.

⁶⁸ J. S. Gale, *Korea In Transition* (NY: Eaton and Mains, 1909), 88-9.

⁶⁹ See D. K. McKim, "spiritual warfare," *Westminster Dictionary of Theological Terms* (Grand Rapids, MI: Zondervan, 1996), 268. It refers to "A New Testament theme expressed in images of combat and athletics to indicate the cosmic struggles of those in the Christian life against the powers of evil." And "Spiritual warfare is a multilevel conflict between good and evil initiated on the supernatural plane with the prehistoric rebellion of Lucifer and transferred onto the natural plane with the fall of man. Satan, man's adversary, continues to work to deceive and divert people from salvation in Jesus Christ, and to harass and hinder Christians through enticement to sin and exploitation of weaknesses" See T. B. White, *The Believer's Guide to Spiritual Warfare* (Michigan: Servant Publications, 1990), 23.

⁷⁰ Myeong-seob Heo, "Chogi Haguk Gyohoeui Sinyu Ihae" [Understanding Healing in the Early Korean Church], *Seonggyeol Gyohoeui Sinhak* 11 [The Holiness Church and Theology 11] (Spring 2004): 163; see also Myeong-su Park, 2003, 67.

when the gospel of Jesus was proclaimed and therefore brought people to God.⁷¹ Although missionaries did not teach their believers how to cast out demons since most of them were ignorant or even very skeptical towards it, there were needs to heal the sick in terms of casting out demons in the mission field of Korea, especially in its early period of time.⁷² In this specific context, Kim's healing theology was developed as well. Interestingly, Kim's conversion was also a case of a power encounter between God and *Cheon-Ja-Dae-Gam*,⁷³ and most of his early healing occasions were for those who were demon-possessed or believed to be sick because of evil spirits.⁷⁴ In fact, while most missionaries were reluctant to believe the spiritual entities in Korea like *Guisin* which could be translated as an evil spirit in English,⁷⁵ Ik-du Kim's perspective on the evil spirits could be developed into the concept of spiritual warfare in the Bible. It was adopted and applied to the religious context of Korea. Sometimes exorcism was a way of healing some illnesses caused by demons.

Another significant element that influenced the formation of Kim's healing theology was the monotheistic belief in the high god called *Haneul*. Kim used to run into mountains to cry out before the god whenever he had problems. Interestingly, he was not yet converted to Christianity.⁷⁶ It was a religious and traditional practice which centred on a "realistic being who plays a very important role in aspects of human life,

⁷¹ Myeong-seob Heo, "Chogi Haguk Gyohoeui Sinyu Ihae," 157.

⁷² Myeong-seob Heo, "Chogi Haguk Gyohoeui Sinyu Ihae," 147.

⁷³ It is one of demons that Korean people had worshiped as their folk religions before. Kim's mother also worshiped it before becoming a Christian. For further information, see "Spiritual warfare" in section 2.4.1.5.

⁷⁴ See previous section dealing with spiritual warfare under important elements of healing process.

⁷⁵ At the beginning of Protestant missions in Korea, most missionaries were not in favour of divine healing and exorcism as they brought the gospel from the West. This resulted in the strict prohibition of spirit worship in terms of iconoclasm. However, their encounters with demon-possessed people in the mission field became an important motivation of gradually accepting Christian exorcism. However, it is to be observed that only a few missionaries "adopted the Korean view of spirits and practiced Christian exorcist rituals" while resisting amending their official doctrine on cessationism in Korea. See Sung-deunk Oak, "Healing and Exorcism: Christian Encounters with Shamanism in Early Modern Korea," *Asian Ethnology*, vol. 69, No. 1, (2010): 95-128.

⁷⁶ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 136.

like birth, death, marriage and disease.”⁷⁷ Sung-wook Hong states that the high god in its monotheistic belief system was characterised in three categories: 1) as “the supreme ruler, the creator and sustainer of the universe,” 2) as “the being who so loves humankind that he sends his son,” and 3) as “the final judge and decision-maker over all human affairs, including life and death.”⁷⁸

Kim’s healing theology is well suited to the concept of the high god. According to Ahn-sik Kim’s observation on Ik-du Kim’s preaching, Kim’s belief in God’s omniscience and omnipotence is based on the notion of the Creator who made this world and all humankind.⁷⁹ A Presbyterian historian, Gyeong-bae Min observes that Kim emphasized the necessity of the God who created the world.⁸⁰ This idea is observed fairly often in Kim’s preaching. Kim said that “God is always in control of the birth and death of numerous people...Look at His power.” He created everything and knows even what would happen ten thousand years from now.⁸¹ In Kim’s perspective, God is the sustainer of human life⁸² and “the heart beats seventy times per minute only by the power and grace of God.”⁸³ Kim believed that “God had created everything and everything that people have comes from God as a blessing”; “God healed the sick who were almost put to death and delivered people from their sins leading to death.”⁸⁴ In Kim’s theology, everything is under the control of the Creator including life and death. This healing theology that associated with the God who created the world and controls life and death was prompted by the belief in the High god in terms of contextualization.

⁷⁷ Sung-wook Hong, *Naming God in Korea: The case of Protestant Christianity* (Oxford: Regnum Books International, 2009), 55.

⁷⁸ Sung-wook Hong, *Naming God in Korea*, 71.

⁷⁹ Ahn-sik Kim, “Kim Ik-Du Moksaui Seolgyosayeogeh Daehan Bunseokgwa Pyeongga” [The Analysis and Evaluation of Ik-du Kim’s Preaching Ministry] (Seoul: Presbyterian Seminary, Th. M.), 53.

⁸⁰ Gyeong-bae Min, *Iljehaeui Hanguk Gidokgyo Minjog Sinang Udongsa*, 311.

⁸¹ Ik-du Kim, *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib* [Sermons and A Short Biography of Rev. Ik-du Kim], edited by Seong-ho Lee (Seoul: Hyemunsa, 1977), 2.

⁸² Ik-du Kim, *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib*, 3.

⁸³ Ik-du Kim, *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib*, 3.

⁸⁴ Yong-gyu Park, *Anak Sangol*, 161.

In this regard, it is understandable that the roles of Jesus and the Holy Spirit were not as significant as that of God in Kim's understanding of healing since his healing theology was strongly influenced by the concept of the supreme High god *Haneul*. He believed that a miracle [as divine healing]⁸⁵ is "the power of God" manifested in Jesus' name.⁸⁶ Kim considered the power of God as the ultimate source of healing while Jesus was viewed as a mediator between God and humanity in relation to Jesus' holy name.⁸⁷ Moreover, Kim viewed the Holy Spirit⁸⁸ as the One who approves the healing process when he said "We receive the wonders and miracles [as divine healings] only according to the Holy Spirit's permission."⁸⁹

2.2.3 Christian Context

Kim's healing theology needs to be understood as a continuation of the spiritual flow from the revival movement in 1907.⁹⁰ Kim believed that the "power [to transform the heart of people] is mounted up to the fullest extent when it comes from the almighty Holy Spirit....Therefore, believers are transformed by receiving the Holy Spirit."⁹¹ It seems to be admissible that Kim was also under the influence of the revival, since he was pastoring at Shincheon Church and receiving his theological education at the Presbyterian Theological Seminary in Pyeongyang where the revival had just taken

⁸⁵ In the early Korean context, divine healing was generally understood as a part of miracle performed by God. See the *Dong-A Daily News* (1920, May, 30, No. 58), that recorded Kim's healing events with the title of "The Miracles of Pastor Kim: A Mute Speaks and a Cripple Walks." It is also interesting to notice that the committee, which was established to investigate the healings of Kim Ik-du, was called *Ijeok Myeongjeunghoe* meaning Miracle Witness Committee. Even Kim Ik-du frequently used the term "miracle" to describe any occasion that the sick were healed through his prayers. In fact, "divine healing" and "miracle" were used interchangeably.

⁸⁶ Deok-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong Iyagi*, 426.

⁸⁷ Ik-du Kim, *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib*, 73.

⁸⁸ Although the healing theology of Kim heavily centres on God, the Holy Spirit still plays a significant role in divine healing, which makes more room for Kim to be evaluated as a part of the KHSM. For further discussion on Kim's pneumatological perspective of divine healing, see the section on Baptism of the Holy Spirit.

⁸⁹ Ik-du Kim, *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib*, 116-7.

⁹⁰ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 72.

⁹¹ Ik-du Kim, "Discerning How to Receive the Holy Spirit," in Jae-hyun Kim, ed., *Kim Ik-du: The D.L. Moddy of Korea*, trans., Woong G. Kim (Seoul: KIATS Press, 2008), 107.

place in 1907. This shows that there was a theological connection between Kim's revival and the Pyeongyang revival in terms of pneumatology. The theological foundation of both revivals centred on the works of the Holy Spirit. Kim's understanding of the Holy Spirit was more on transformation than healing, while the Pyeongyang revival owed its momentum to the power of the Holy Spirit to transform the hearts of people as well.⁹²

In this specific atmosphere, Kim was very careful not to develop his healing theology in connection with the Holy Spirit as his pneumatology was mostly based on the notion of transformation and love.⁹³ Perhaps, the answer to the question of why Kim did not deepen his healing theology in the Holy Spirit can be deduced from his negative attitude towards those who viewed the Holy Spirit as a mystical means or power to perform miracles. Kim, in his preaching on "the Baptism of the Holy Spirit," gave a concrete example of misunderstanding the Baptism of the Holy Spirit as a giver of mystical power: There was a spiritual woman who prayed hard in Wonsan.⁹⁴ She went around the city and told people that she was capable of knowing what had happened in people's past because of her being baptized in the Holy Spirit. Kim criticized this woman by arguing that that is what even fortune-tellers and shamans could do.⁹⁵ Kim tried to exclude mystical aspects from his works of the Holy Spirit.⁹⁶ He warned those who prayed for the baptism of the Holy Spirit to receive the power to heal by telling them that they would become crazy or demon-possessed at the end.⁹⁷ As a reaction to

⁹² Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu* [A Study on the Revival Movement in Korean Church], 55-64.

⁹³ See repentance and love and compassion in the previous sections. Kim believed that those who were baptized with the Holy Spirit should be transformed and filled with love.

⁹⁴ It is very interesting to know that the first revival of Korean Christian took place in Wonsan in 1903.

⁹⁵ Ik-du Kim, "Seongsin Serye" [the BHS] *Hwalcheon* (July 1934):18.

⁹⁶ When Kim was involved in healing ministries, the Korean Church was under the influence of a mystic healing practitioner named Yong-do Lee in the 1930s. Lee's theology was criticized by a famous theologian of the Holiness Church, Myeong-jik Lee. See Myeong-jik Lee, "Seongsinui Yeoksawa Akyeongui Yeoksa" [The Works of the Holy Spirit and the Evil spirit], *Living Water* (April 1933): 1-4.

⁹⁷ Ik-du Kim, "Gidoui Jonggyo" [Religion of Prayer], in Seong-Ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa. 1977), 18.

the belief in the mystical power of the Holy Spirit, Kim's perspective on the Holy Spirit was developed more on the concept of transformation than healing.

Missionaries had also played significant roles in establishing the identity and the theology of the early Korean Church since 1884 when the first generation of Protestant missionaries launched their missions projects in Korea.⁹⁸ The Presbyterian and the Methodist churches were the most influential denominations, according to statistics of denominational missions projects for the year of 1909.⁹⁹ In the case of Presbyterian missionaries, most of them graduated from Princeton Theological Seminary, McCormick Theological Seminary, Park College, and Union Presbyterian Seminary of Richmond.¹⁰⁰ The early Korean Church especially was under the influence of McCormick Theological Seminary in terms of theology, considering the fact that most influential missionaries were from this school; many faculty members of the Presbyterian Theological Seminary were graduates of this school. The founder and first president of the Presbyterian Theological Seminary, S. A. Moffett, and other faculty members, such as W. M. Baird, Graham Lee, W. Swallen, J. E. Adams, and C. A. Clark, studied at the McCormick Theological Seminary.¹⁰¹ Regarding this, Lee argues that most of those Presbyterian missionaries were under the theological influence of sixteenth century Calvinism as well as the seventeenth century Puritanism and a conservative theological background based on the Westminster Confession.¹⁰² It is understandable that Ik-du Kim's theological background was also considered to be "evangelical" "conservative" "Pietism."¹⁰³ Thus, it is certain that there was a limited

⁹⁸ Deok-ju Lee, *Hanguk Tochak Gyohoe Hyeongseongsa Yeongu*, 51.

⁹⁹ Deok-ju Lee, *Hanguk Tochak Gyohoe Hyeongseongsa Yeongu*, 40.

¹⁰⁰ Deok-ju Lee, *Hanguk Tochak Gyohoe Hyeongseongsa Yeongu*, 57.

¹⁰¹ Deok-ju Lee, *Hanguk Tochak Gyohoe Hyeongseongsa Yeongu*, 57.

¹⁰² See Deok-ju Lee, *Hanguk Tochak Gyohoe Hyeongseongsa Yeongu*, 60-61, and The Society of the History of Christianity in Korea, *Hanguk Gidokgyouui Yeoksa* 2, 285.

¹⁰³ Gyeong-bae Min, *Hanguk Gidokgyohoesa* [The History of Korean Christianity] (Seoul: Yense University Press, 1993), 311.

view on divine healing in the first place of Kim's ministry and that Kim's perspective on pneumatology put its emphasis on the process of conversion and sanctification or transformation. Moreover, the cessationist perspective was disseminated in a diffused fashion through the Presbyterian missionaries, and it influenced Kim in his early ministry. That is why the concept of the gift of healing in Kim's theology was not developed in relation to the role of the Holy Spirit.

2.2.4 Personal Context

Although there were many missionaries, Kim's relationship with Swallen was important to form Kim's theological perspectives since he had been converted to Christianity through the pulpit ministry of Swallen. He later started his pastoral works as Swallen's assistant in his early ministry. Kim dedicated his daily life to praying and reading the Bible as taught by Swallen after his conversion.¹⁰⁴ The conspicuous commonality between Swallen and Kim is their view on the works of the Holy Spirit. They regarded the work of the Holy Spirit as an integral part of their ministries. In Swallen's view, the role of the Holy Spirit was a key to training native ministers while assuring that "the first ministers who are to be ordained, and take their place as pastors in the Korean Church, will be Holy Spirit filled men."¹⁰⁵ It is important to know that Kim's ministry was usually described with a modifying expression, "of the Holy Spirit."¹⁰⁶ The core of their pneumatology was significantly based on the soteriological concept of regeneration and sanctification.¹⁰⁷ The definition of the "Holy Spirit filled men" could be extracted from Swallen's report on the Pyeongyang revival: "We have not dictated as to the manner of His appearance, but during all this time there has been

¹⁰⁴ Yong-gyu Park, *Anak Sangol*, 52.

¹⁰⁵ W. L. Swallen, "God's Work of Grace continued in Pyeong Yang, Korea," *The Korea Mission Field* 3 (1907): 79-80.

¹⁰⁶ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 91.

¹⁰⁷ However, it is important to know the uniqueness of Kim's pneumatology in terms of healing since his pneumatological perspective differentiates Kim from other Presbyterian missionaries and ministers. This is to be discussed in the section of the Baptism of the Holy Spirit.

much united as well as private individual prayer that He [the Holy Spirit] would come to believers in mighty power, transforming their lives and character.”¹⁰⁸ Interestingly, the power of the Holy Spirit was considered as the internal force to transform the lives and characters of Christians not as a power to heal the sick. As studied before, Kim’s pneumatology tends to focus on inner transformation. It is to be noted from the background that the obsessive pneumatological focus on inner transformation was imported through the Calvinist missionary and his view on the Holy Spirit was not systematically conceptualized to develop the theological foundation of spiritual gift of healing.

2.3 Healing Theology

2.3.1 Healing and Suffering

Divine healing is a miracle of God that is used for winning souls and considered instrumental for effective evangelism in Kim’s healing theology. This idea was clear from the beginning of Kim’s healing ministry. The main purpose of Kim’s healing ministry can be easily observed from one of Kim’s early statements: The fact that divine healing would be “a concrete evidence to prove the truth of the Bible to those who do not believe it” was his one of the most important motivations to start praying hard for healing. Divine healing was the most convincing way of showing God’s existence as he contended that “existence of God becomes certain when people see their prayers answered.” Kim used divine healing as a powerful tool to evangelize non-believers.

Kim also viewed healing as God’s power resulting in helping people to live a new life for God. That is why Kim often prayed that “Lord, please allow these feeble souls and poor people to taste the power of the Lord so that they may surrender their lives to

¹⁰⁸ W. L. Swallen, “God’s Work of Grace continued in Pyeong Yang, Korea,” 77-8.

you and live in a righteous way.”¹⁰⁹ Not surprisingly, it was often found from Kim’s healing ministry that people decided to live their lives for God after receiving healing: A man who was not able to stand up and walk by himself for ten years was healed of his disease through Kim’s prayer. The man testified to his healing before believers saying that “I will live for Jesus who bore the Cross since I am given a second life today.”¹¹⁰ Kim’s healing ministry often caused the believers to live according to God’s will for the rest of their lives.¹¹¹ It was through Kim’s healing ministry that people could be convinced about God’s existence and decide to live for God. Healing in Kim’s perspective, therefore, is not the ultimate goal of his ministry but the effective process of leading people to new life for God.

Kim as a prominent healing practitioner showed an interesting approach to the topic of suffering. His attitude toward suffering is submissive. For Kim, “Suffering is what we cannot stop. We are, consequently, lamenting over our lives filled with sicknesses and death.... It is like our shadow always following us. However, it is only when we enter the kingdom of God, we can say goodbye to sicknesses.”¹¹² Kim claimed that it is inevitable for people to suffer in this world. He believed that suffering is even “what is to be given to those who were baptized with the Holy Spirit.”¹¹³ Understanding the fact that Kim usually defined the baptism of the Holy Spirit as a conversion experience through repentance, one can argue that suffering was believed by Kim to be a part of the Christian life as well.

On the contrary, suffering has its positive impact in terms of motivating people to be more passionate about knowing God’s will. When Kim saw his wife’s sickness

¹⁰⁹ Yong-gyu Park, *Anak Sangol*, 175.

¹¹⁰ Yong-gyu Park, *Anak Sangol*, 179-80.

¹¹¹ Yong-gyu Park, *Anak Sangol*, 175.

¹¹² Ik-du Kim, “Hoegaehara Cheonguki Gaggaunira,” 113.

¹¹³ Ik-du Kim, “Urineun seongryeonui sere bata damyeongseul gamdanghayeojoja” [Let’s cope with our mission by receiving the BHS], in Seong-Ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa, 1977), 62-63.

lasting for a long time, he admitted his fault that he treated the symptom lightly and did not try to know God's will, unlike before.¹¹⁴ The sickness finally led Kim and his wife to pray for about five days while fasting on a mountain. It was allegedly recorded that healing gradually took place and she eventually was healed.¹¹⁵ It was Kim's understanding that suffering in a sense serves as an opportunity for believers to seek to know God's will even when they are actively asking for divine healing.

2.3.2 Faith

Taek-kwon Im, who investigated Kim's healing practices for about two years, published a book on Kim's work. On the first page of this book, Im gave a brief summary of Kim's healing ministry with just few words to stress the importance of faith. He argued that "it was by faith that miracles took place all over the land of Korea from Sincheon to the Yellow Sea."¹¹⁶ From this statement of Im, it could be extrapolated that the faith of Kim¹¹⁷ was integral to his healing ministry. In this regard, Eun-seok Yun considers the healing theology of Ik-du Kim to be the "theology of faith" when he describes that human faith was always required for Kim's healing performance.¹¹⁸ It is fair to say that faith in Kim's healing theology is not an option but a requirement. This idea can be discerned from Kim's preaching on "the religion of prayer" where he said that the prayer without faith is one of the main causes of the unanswered prayers.¹¹⁹ He continued to give a clear example of how important it is to pray for the sick with faith while telling about a dying child who could finally get well

¹¹⁴ Yong-gyu Park, *Anak Sangol*, 75-7.

¹¹⁵ Yong-gyu Park, *Anak Sangol*, 75-7.

¹¹⁶ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1-5.

¹¹⁷ Kim also emphasized the faith of the sick. More information is to be provided later in this section.

¹¹⁸ Eun-seok Yun, "Kim Ik-Du Mogsau Sinyu Buheung Undong Yeongu" [An Investigation on the Healing Movement of Ik-du Kim] (Seoul Theological Seminary, M.Th. Thesis, 2012), 98.

¹¹⁹ Ik-du Kim, "Gidoui Jonggyo," 16.

soon after the prayer of faith offered by Kim.¹²⁰ He supported his idea based on Mark 11:23 and James 1:5-8 in which the necessity of the prayer of faith could be found.¹²¹ There is a strong belief that God will certainly answer the prayer of faith in Kim's healing theology.

In contrast with much of what we have often been told about Kim as the first official healing practitioner in the Korean Church, he originally believed healing was manifested only by apostles and prophets in Scripture rather than individuals during his time.¹²² However, his cessationist view changed and his faith on healing was gradually formed through some significant events. In December, 1908, Ik-du Kim and Myeong-min Choe were asked to pray for a Christian woman, Gwan-seon Park, who had been suffering severe pain for thirteen years from boils leading to a progressive weight loss so severe that only tendons and bones remained on her legs. A Christian newspaper witnessed that Kim's prayers continued for three days, and God answered the prayer that Kim offered for Gwan-seon Park. Park became whole.¹²³ It was one of Kim's healing events that occurred in his early healing ministry. Kim prayed for her with Choe, relying on James 5:15 which says, "The prayer offered in faith will make the sick person well."¹²⁴ It was recorded as a prayer of faith that Kim relied on when he prayed for the healing.¹²⁵ Park who was healed of her disease also said that "Whoever prays for healing with Ik-du Kim, believe the mighty power of God" and "everything is possible with it."¹²⁶ However, it seems that there was no further discussion by this time as to what kind of faith should be offered in one's prayers for healing. Perhaps it was, rather,

¹²⁰ Ik-du Kim, "Gidoui Jonggyo," 17.

¹²¹ Ik-du Kim, "Gidoui Jonggyo," 16.

¹²² Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 1.

¹²³ "Pyeongyang Gwandong" [Gwandong province in Pyeongyang], *Yesugyo Sinbo* [Christian Messenger], December 15, 1908, 218.

¹²⁴ "Pyeongyang Gwandong," 218.

¹²⁵ "Pyeongyang Gwandong," 218.

¹²⁶ "Pyeongyang Gwandong," 218.

a simple belief in divine healing itself as a yet un-established theology. Kim just began to see the fact that healing really could occur by the power of God.

There was another moment that caused Ik-du Kim to ponder on healing through the prayer of faith. In October 1919, Kim led a series of Bible studies with Pastor Seok-jong Jeong who had healed some sick people. When they exchanged their thoughts on Mark 16:17-18, “and these signs will accompany those who believe,” Kim came to realize that he had not earnestly prayed for divine healing. He did not have the faith that if God’s power to heal great diseases were with the believers in the Bible, there would be no reason for God to refuse to give him the power to heal the sick in Kim’s time as well.¹²⁷ In fact, Kim’s healing theology of faith was deemed to be associated with the belief that God could still heal the sick since God’s healing power had already accompanied the believers in the Bible. From that time on, Kim started praying more earnestly for the faith to heal.¹²⁸ Regarding this, Myeong-su Park asserts that Kim became convinced that the mighty power of God does not change and healing miracles can be manifested even today.¹²⁹

Kim’s faith in divine healing was gradually developed based on the belief that the omnipotent God still heals the sick, and it became one of the most important elements in his healing ministries. When Kim came back to *Sincheon* a month later, one of his church members, Gyeong-sun Ha, was suffering from a serious disease with great pain. Kim prayed for her with the laying on of hands, and she was healed. Regarding this healing event, Park argues that upon seeing the woman healed the next day, Kim became “even more firm in his faith in divine healing.”¹³⁰ It is true that divine healing could be experienced when one has the faith that healing is not limited only to the early

¹²⁷ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 2-3.

¹²⁸ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 3.

¹²⁹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 73.

¹³⁰ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 73.

church but still available for today's Christians.¹³¹ Kim's perspective on healing was as simple as the faith that it could really happen the way it did in the Bible.

While the faith of Ik-du Kim played a significant role in healing practices, the faith of the sick was also emphasized by Kim. The healing of Kim through faith was not a *one-way* event of the healing practitioner but a mutual process between the practitioner and the sick.¹³² Park also contends that the healing ministry was not only of Kim's but also of the sick when paying attention to the fact that Kim always asked the sick to pray for healing with strong faith.¹³³ This becomes more evident when one realizes that Kim never claimed that all who are prayed for would receive healing.¹³⁴ Rather, he asked the sick and their friends to exercise faith by telling them that "God would cure your diseases according to your faith."¹³⁵ When Kim prayed for Je-seong Jo, a boy born with a swollen kidney was healed, and he said that "everything is possible with faith but nothing would happen without believing God."¹³⁶ The same idea was observed, when Young-su Kim asked Ik-du Kim to pray for his son whose hands and legs were shrunken and bent, he said that the son would be healed "as much as you believed in God."¹³⁷ In Kim's theology of healing, the faith of the sick is as important as that of the healing practitioner.

Taek-kwon Im introduced some healing sessions of Ik-du Kim to support his belief that the faith of the sick brought divine healing through Kim's healing practices. Taek-seon Gang, a fifty-one-year-old-woman, suffered a hemorrhage for three years due to uterine cancer. After several prayers had been offered by Kim, the woman began to be filled with faith that "Now I will be healed." Having the faith, she immediately

¹³¹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 73.

¹³² Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 81.

¹³³ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 83.

¹³⁴ H. A. Rhodes, "Some Results of the Kim Ik Tu Revival Meeting in Seoul," 114.

¹³⁵ Yong-gyu Park, *Anak Sangol*, 84.

¹³⁶ Yong-gyu Park, *Anak Sangol*, 167.

¹³⁷ Yong-gyu Park, *Anak Sangol*, 172.

became healed.¹³⁸ Although this woman had received Kim's prayers several times already, nothing happened until she had the words of assurance in her mind. In addition, In-hwa O, a fifty-five-year-old woman, suffered back pain for five years, and her back was bent. When she was told that Kim would come to her town, she was filled with the faith that if she were to receive prayer once, she would be healed immediately. As she believed, her back became straightened immediately when Kim prayed for her.¹³⁹ It is interesting to notice that most of Kim's healing cases took several sessions of prayer over a span of time, but these women received instant healings.

According to Taek-kwon Im's observation of Kim's healing ministry, "only those with earnest desire and faith and those who sincerely believe that they would be healed" are the ones who received healing among hundreds and even thousands of sick people.¹⁴⁰ In the healing theology of Kim, Mark 11:23¹⁴¹ was adopted to argue that an unbelieving heart led to prayers unanswered.¹⁴² It was believed that, "Power [healing] is not manifested in a place of unbelief."¹⁴³ The revival meeting held at Nammunoe church in Jeonju was presented as an example for the lack of healing due to unbelief:

But there had been a clash of opinions because the opinions of the revival meeting committee members had differed from pastor Kim's ideas. Some among the workers were not pleased with the miracles, and they were unwelcoming....In Jeonju, because people did not believe in the manifestation of God's power through Jesus' holy name, the Lord did not manifest his power.¹⁴⁴

As testified above, it is assumed that healing did not take place not because God could not heal but because people did not ask due to their sceptical attitude towards

¹³⁸ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 34.

¹³⁹ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 29-30.

¹⁴⁰ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 119.

¹⁴¹ NIV says "I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him."

¹⁴² Ik-du Kim, "*Gidoui Jonggyo*," 16.

¹⁴³ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 2008, 84.

¹⁴⁴ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 2008, 84.

healing. In the healing theology of Kim, God manifests His healing power only to those who believe in healing. The paucity of healing did not result from an inability on the part of God but the healing process was understood to be impeded by unbelief in the sense that God did not heal due to a person's rejection.

2.3.3 Prayer

Many see prayer as a key to the successful healing ministry of Kim. Taek-kwon Im attributed the healing of the sick to “prayer” and the “laying on of hands” of Kim.¹⁴⁵ An American missionary corroborated that what made the miracle of Kim’s healing ministry possible was Kim’s earnest prayer.¹⁴⁶ Gyeong-bae Min described the revival led by Kim as the healing movement of prayer¹⁴⁷ and Kim’s healing ministry as the manifestation of God’s power through Kim’s prayer.¹⁴⁸ Yong-gyu Lee also believes that Ik-du Kim was a man of prayer and Kim healed many sick people after he prepared himself in prayerful life.¹⁴⁹ These arguments can be supported by Kim as he admitted that it was through “earnest prayer” in which people united with a pure heart that God would answer and many would be healed.¹⁵⁰ Kim believed that the earnest prayer is effective in seeking and receiving what is asked for from God when preaching on Luke 11:5-13.¹⁵¹

Cheol-woong Kim claims that Ik-du Kim’s prayer is viewed as a process of borrowing a power to heal from God.¹⁵² Despite acknowledging prayer as a crucial element in Kim’s healing theology, this observation seems to misunderstand Kim’s perspective as if prayer itself enables one to practise God’s healing power. For Kim,

¹⁴⁵ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 147.

¹⁴⁶ J. S. Gale, “The Revival in Seoul,” *Korea Mission Field* 1 (January, 1921):4-5.

¹⁴⁷ Gyeong-bae Min, *Hanguk GidokGyohoesa*, 297.

¹⁴⁸ Gyeong-bae Min, *Hanguk GidokGyohoesa*, 302.

¹⁴⁹ Yong-gyu Lee, *Hanguk Gyohoewa Shinyu Undong*, 64.

¹⁵⁰ J. S. Gale, “The Revival in Seoul,” *Korea Mission Field* 1, (January 1921):4-5.

¹⁵¹ Ik-du Kim, *Gidoui Jonggyo*, 9.

¹⁵² Cheol-woong Kim, “Kim Ik-du moksae daehan yeongu: saenge, sinyu buheungundong, sinhakeul jongsimeuro” [A Study of Rev. Ik-du Kim: with special reference to his life, healing movement, and theology] (ThM diss., the Presbyterian University and Theological Seminary, 2001), 112.

prayer was a means to depend on the divine Healer not to receive or borrow a healing power from Him. One needs to understand that the necessity of prayer for healing in Kim's understanding was related to some other significant aspects such as faith and a spiritual dependence on God rather than being entrusted with some spiritual power to heal. Kim claimed that "those who believe [in God's power] will certainly pray while others will not because of their unbelief."¹⁵³ In Kim's healing theology, faith is the initiator of prayer. In other words, prayer is a way of expressing faith in action. Kim did not argue that God's healing power can be imparted to someone through prayer. Instead, he affirmed that "prayer is a means to rely on God, to deepen the relationship with God"¹⁵⁴ and "to maintain one's faith."¹⁵⁵ These help one to see that it was not meant to be the prayer itself that brought healing in Kim's theology; the prayer was a way of surrendering himself to God and acknowledging that the sick need to be dependent on God who is the healer.

The term "earnest prayer," which is frequently used to describe the prayer of Kim for healing, is a striking feature that characterizes Ik-du Kim's healing theology. In Kim's perspective, prayer is as difficult as the prayer of Jesus in Gethsemane.¹⁵⁶ Kim believed that prayer for healing is not easy, and it requires special efforts. Especially when people come to God with a special request like healing, sometimes they need to pray eagerly without eating and sleeping until their prayers are answered.¹⁵⁷ That is why some scholars characterized Kim's healing ministry with fasting prayer.¹⁵⁸ Kim in his preaching argued that it was through his fasting and prayer that an eleven year-old-girl

¹⁵³ Ik-du Kim, *Gidoui Jonggyo*, 10.

¹⁵⁴ Ik-du Kim, *Gidoui Jonggyo*, 10.

¹⁵⁵ Ik-du Kim, "Cheotsarangeul Ilchimalja" [Do not Lose Your First Faith], 1939, Jae-Hyun Kim, ed., *Kim Ik-Du: The D.L. Moddy of Korea*, trans. Woong G. Kim (Seoul: The KIATS Press, 2008), 218.

¹⁵⁶ Ik-du Kim, "Chiljungui Jobeunmun," 108.

¹⁵⁷ Ik-du Kim, "Gidoui Jonggyo," 15.

¹⁵⁸ Young-hoon Lee, "Hanguk Osunjeol Undonggwa Sinyu," 186.

was healed of her illness.¹⁵⁹ Additionally, when Su-jin Park was healed of the dropped lower jaw, the healing took place after fasting and prayer had been offered by Kim.¹⁶⁰ Regarding this healing it is interesting that Ik-du Kim decided to fast after seeing Su-jin Park not healed in spite of his prayers offered for two days. Noted in Kim's healing theology, unanswered prayers for healing actually increase the degree of earnest prayers for additional efforts like fasting are utilized.

Kim led many successful healing services while fasting for the services. The revival meeting at Seungdong Church in December 1920 was a remarkable event in Korean Church history in terms of the number of attendees and spiritual experiences. The American, British, and Canadian people in attendance made a report on the meeting. In their observation, it was like the second Pentecost had fallen upon the land of Korea.¹⁶¹ Many foreign missionaries and church leaders from various countries were impressed by Kim's service, and at this revival meeting a significant Korean Presbyterian theologian Jae-jun Kim¹⁶² was greatly influenced by Kim. Interestingly, Kim was leading the revival services while fasting for ten days. In this regard, Min argues that the power of healing comes only through Kim's earnest prayer.¹⁶³ Particular attention should be paid to the fact that he went to Sungdeok School and prayed there for five hours when he had free time between the revival services. Recalling this moment, Kim emphasized the significance of prayer.¹⁶⁴ As another example, it was witnessed by a secular newspaper that Kim had neglected sleep and nourishment to preach and pray while leading a revival meeting at Jangdaehyeon Church in

¹⁵⁹ Ik-du Kim, "Gidouui Jonggyo," 18.

¹⁶⁰ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 4-5.

¹⁶¹ Yong-gyu Park, *Anak Sangol*, 98.

¹⁶² Jae-jun Kim contributed to the establishment of Joseon Theological Seminary, which later became Hanshin University.

¹⁶³ Gyeong-bae Min, *Iljehai Hanguk Gidokgyo Minjog Sinang Udongsa*, 308.

¹⁶⁴ Ik-du Kim, "Gidouui Jonggyo," 15.

Pyeongyang.¹⁶⁵ It can be noticed that fasting was often associated with Kim's earnest prayer to emphasize the urgency of his prayer requests.

Kim's earnest prayer was expressed in another form of mountain prayer. Interestingly, mountain prayer was often associated with Kim's healing ministries. Kim always went to a mountain to prepare himself with prayer for revival meetings that he would lead.¹⁶⁶ Observing this, Myeong-su Park contends that Ik-du Kim prepared himself in prayers for the revival meetings where a number of people were healed.¹⁶⁷ In addition, when Kim's wife was sick due to an abscess in her throat, Kim and his wife went to a mountain to pray day and night while fasting for five days. She was gradually healed after their prayer on the mountain.¹⁶⁸

The value of mountain prayer for healing was also acknowledged by those who attended Kim's revival meetings. Kim exhorted the sick to continue to pray for healing on their own. There are many testimonies that sick people experienced divine healing when they prayed earnestly although the services had already been dismissed.¹⁶⁹ After the Yeonbaek revival meetings, many people continued to pray on a mountain called Namsan, and many people were healed of their various diseases during that time.¹⁷⁰ It is observed from Kim's life and healing ministries that prayer was often offered together with fasting and in the form of a mountain prayer whenever the prayer requests needed

¹⁶⁵ "Janyeogyoyugeul Wuihayeo Osibgaeui Geumjihwan" [Fifty Pieces of Gold for Children's Education], *Dong-A-Il-Bo*, 3 July 1920.

¹⁶⁶ Yong-gyu Park, *Anak Sangol*, 95.

¹⁶⁷ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 80.

¹⁶⁸ Yong-gyu Park, *Anak Sangol*, 75-7.

¹⁶⁹ Sin-geun Kim's palsy was cured (Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 61); Yeon-ah Kim, who was not able to move her body at will, became well (Yong-gyu Park, *Anak Sangol*, 143-4); Ryeol-gak Kim was healed of serious headaches that had caused her limbs to become so weak (Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 32); Jeon-hwan An who lost his hearing received healing (Yong-gyu Park, *Anak Sangol*, 149); Nap-gyeol Gang's protrusion of her uterus disappeared (Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 154); Jun-seung Cha who had contracted beriberi became whole (Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 152-53).

¹⁷⁰ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 93.

to be intensified. The degree of Kim's request for healing was normally intensified through his earnest prayer embodied in fasting and mountain prayers.

2.3.4 Repentance

From the beginning of the Protestant missions in Korea, repentance has played its role as one of the most distinctive characteristics of Korean Churches. The missionary Jones paid a great deal of attention to the receptive attitude towards the "sense of guilt and repentance,"¹⁷¹ and defined it as one of the ten theological pillars of the early Korean Church.¹⁷² Kim's perspective on healing was in line with this Korean Church tradition. Repentance is one of the key elements in penetrating his healing theology. According to Park, Kim's healing theology needs to be understood as a part of an Evangelical theology of healing that emphasizes the relationship between healing and repentance.¹⁷³ In Kim's perspective, the prayer of the sick for healing is also conditioned by the repentance of sins. Kim's prayers for the sick were preceded by a simple question: "Do you believe in God and do you know your sins?"¹⁷⁴ This process of confession is recognized as a typical characteristic of Ik-du Kim's healing practice.

Another important aspect of repentance for healing was found from the belief that one's prayer for healing is not effective unless one confesses his or her sins. Kim supported his belief with Isaiah 1:15 and 59:1-2, which respectively states "even when you offer many prayers, I am not listening. Your hands are full of blood," and "your sins have hidden his face from you, so that he will not hear."¹⁷⁵ For Kim, repentance plays a significant role in making prayer for healing function effectively. In this respect, it is not surprising that Kim's revival meetings were always filled with the sounds of

¹⁷¹ This was later associated with the notion of sin as one of the leading causes of sickness.

¹⁷² G. H. Jones, "The Growth of the Church in the Mission Field," 416-21.

¹⁷³ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 81.

¹⁷⁴ Yong-gyu Park, *Anak Sangol*, 173.

¹⁷⁵ Ik-du Kim, "Gidoui Jonggyo" [Religion of Prayer], 17.

“penitent weeping,”¹⁷⁶ “earnest prayer,” and the people “beating their chests and weeping in repentance.”¹⁷⁷

Although Kim did not argue that sickness always comes from sin, his healing theology contained the belief that sickness is often caused by sin. A female courtesan, Gyeong-ae Kim, was prayed for by Ik-du Kim for her inability to urinate for forty days causing fatal conditions. Ik-du Kim told her that she became sick because of her sinful life. Thus, she must repent of her sins and believe in God first, so that he could pray for the healing of her body.¹⁷⁸ Kim recognized that sin can result in illness as he exhorted the sick with the message of John 5:10-16, “See, you are well again. Stop sinning or something worse may happen to you.”¹⁷⁹

To better substantiate Kim’s healing theology on repentance necessitates a further examination of Kim’s definition of sin. Kim believed that “sin is not only failure to observe the Ten Commandments but also not giving devoted loyalty or service to the Master our Lord.”¹⁸⁰ In this regard, cessation of prayer was literally a sin in Kim’s perspective.¹⁸¹ He had high standards of a Christian life in terms of sin. When it comes to the fourth commandment, which was considered by Kim to be the most committed sin, his idea of keeping the Lord’s day was not as simple as attending church services on Sundays. His view of sin appears legalistic. Christians are not meant to be working after Sunday services nor buying things.¹⁸² In addition, the entire household should not work

¹⁷⁶ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 46.

¹⁷⁷ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 70.

¹⁷⁸ Yong-gyu Park, *Anak Sangol*, 132.

¹⁷⁹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 84.

¹⁸⁰ Ik-du Kim, “The Servant of Christ,” in Jae-hyun Kim, ed., *Kim Ik-du: The D.L. Moddy of Korea*, trans., Woong G. Kim (Seoul: KIATS Press, 2008), 122.

¹⁸¹ Ik-du Kim, “Gidoui Jonggyo,” 19.

¹⁸² Ik-du Kim, “Juileul Georukhui Jikija” [Keep the Lord’s Day Holy], in Seong-Ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa. 1977), 99-105.

nor have any family events such as birthdays, funerals, and weddings. Even Jesus' birthday celebrations should not be held on Sundays.¹⁸³

Some cases of a relapse of illnesses associated with sins occurred in Kim's healing ministry. Taek-sin Jeon, a thirty-three-year-old woman, was healed of her paraplegic condition, but her symptoms returned to her because it was believed by Kim that she gradually backslid and did not listen to her pastor who had admonished her for not coming to the church for three weeks.¹⁸⁴ Another woman had a daughter whose legs had become bent because of injury. Even though the daughter was already healed in Kim's revival meeting, she suffered relapses. This led her mother to repent of her sins that she and her husband did not go to the church for about three weeks, and the father drank heavily and became an apostate despite the fact that God had previously healed their daughter.¹⁸⁵ Additionally, a nineteen-year-old woman was healed of the paralysis in half her body. However, she could not attend the church because her parents forcibly obstructed her. A few months later, this woman became ill again.¹⁸⁶

In short, according to the healing theology of Kim, repentance functions as a means of divine healing, especially for the sick whose prayers have not been heard by God because of their sins and for those who had sicknesses caused by their sins. The specific role of Ik-du Kim in his healing ministry was to help the sick realize and repent of their sins so that their prayers for healing would be effectively answered and their illnesses caused by sins would be cured.

2.3.5 Physical Touch

The most striking feature of Kim's healing performances was the prayer with the laying on of hands in the early period of his healing ministry. The official record for

¹⁸³ Ik-du Kim, "Juileul Georukgui Jikija," 103.

¹⁸⁴ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 31.

¹⁸⁵ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 137.

¹⁸⁶ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 114.

Kim's first prayer with the laying on of hands was the healing of Gyeong-sun Ha in November 1919.¹⁸⁷ However, prior to this occasion, Kim used different types of prayer. For instance, Kim's first [or second]¹⁸⁸ healing session was described by In-seo Kim that Kim prayed for a ten-year-old girl, Su-eun Park, while holding her in his hands.¹⁸⁹ Kim also prayed for a crippled beggar, holding his hands, although the cripple was not healed.¹⁹⁰ Obviously, it was one of Kim's early healing practices because it happened when Kim first worked in Sincheon as a pastor's assistant. Even by the year 1908, Kim did not pray with the laying on of hands.¹⁹¹ It was in 1919 that Kim started praying this way. This was related to Kim's ordination that took place in 1911. In fact, the laying on of hands is normally considered in the Korean Church to be a special privilege given only to ordained ministers.

The laying on of hands was a necessary ceremony of the prayers for the sick in the early period of Kim's healing ministry. Whenever the sick wanted to receive Kim's prayers, Kim prayed for them with the laying on of hands.¹⁹² Therefore, Kim needed to set a special session every day for his healing ministry. He spent two to three hours praying for about four to five hundred sick people with the laying on of hands.¹⁹³ Although the laying on of hands in Kim's healing practices was a must in his early healing ministry, the significance of physical touch was not explained or hinted at by Kim.¹⁹⁴ It is also to be noted that the physical touch in the late healing ministry of Kim

¹⁸⁷ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 2-3.

¹⁸⁸ There are two healing occurrences witnessed as the first miracle of Kim by two different primary sources which were respectively written by Taek-kwon Im and In-seo Kim. It is not clear which one had happened first. Even then there is a possibility that the two events refer to the same healing occasion.

¹⁸⁹ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 165.

¹⁹⁰ Yong-gyu Park, *Anak Sangol*, 74.

¹⁹¹ See Yesugyosinbo, 1908, December 15. It was recorded that Kim prayed earnestly with Choe Myeongmin who was another pastor's assistance. This record does not witness Kim's prayer with the laying on of hands.

¹⁹² Yong-gyu Park, *Anak Sangol*, 174.

¹⁹³ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 29.

¹⁹⁴ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 86

was not as significant as in the early period of Kim's ministry. Kim's revival meetings were getting more popular so that numerous sick people came to him for prayers. Kim could not eat nor sleep because he had to use even his free time to pray for the sick individually.¹⁹⁵ Thus, Kim's healing practices needed to change. The following observation of Kim's healing practices explains how it was changed:

At the beginning, it was only after he had fasted three days for one sick person that the person would be made whole. Later, he would touch or strike¹⁹⁶ the body of a sick person, and those who believed would be healed. Now, even when he prayed with only his voice for many people at once, those who believed were healed. After this, at the Gyeongseong revival meetings, even those who merely looked upon the Reverend with earnest faith were healed, and some who were a thousand *li*¹⁹⁷ removed were healed through proxy prayer.¹⁹⁸

Kim asked all the various sick people to gather in different places according to their symptoms during the last hour of each day's revival meeting, and then Kim prayed for the group of people who had similar ailments. Regarding this change of prayer of Kim, Taek-kwon Im made an interesting report that more people were healed than when Kim prayed individually with the laying on of hands.¹⁹⁹ It is not assumed that Kim's healing power was strengthened but probably the fact that Kim could pray for many more sick people at once by changing his way of praying resulted in the increased possibility for the sick to be healed. There is also another record that Kim prayed for a sick person who had sent him a letter to ask for prayer. When Kim prayed from a distance, the sick person was healed.²⁰⁰

¹⁹⁵ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 86.

¹⁹⁶ It is very interesting that describing Kim's healing practices, Taek-kwon Im adopted the Korean word, *Anchal* which means striking the body of a sick person. It is also very unique style of Korean prayer. However, it is not very clear whether it was meant to be *Anchal* or the laying on of hands.

¹⁹⁷ *Li* is an old unit to measure distance. 1 *li* is about 420 meters.

¹⁹⁸ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 2008, 78-9.

¹⁹⁹ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 87.

²⁰⁰ Yong-gyu Park, *Anak Sangol*, 176.

2.3.6 Spiritual Warfare²⁰¹

When Christianity first came into the land of Korea, its propagation was often described as spiritual warfare.²⁰² Baird, who was on the faculty at the Pyeongyang Theological Seminary,²⁰³ believed that exorcism was one of the most characteristic features of the early Korean Church while Christianity was fighting against some aspects of Korean culture.²⁰⁴ It is observed by an American missionary that Kim's healing revival meetings were also characterized with the power of the Holy Spirit manifested in healing, miracles, and exorcism.²⁰⁵ In this regard, some church historians emphasize the significance of Kim's healing practices as a part of "spiritual warfare" where the people enslaved by demons get liberated and become children of God.²⁰⁶ This exorcism in terms of Kim's healing theology was understood as an introductory process of coming to know God's power and presence for the Korean Christians. The process of Kim's conversion was a good example. When Kim was converted to Christianity, his mother dreamed a strange dream that *Cheojadaegam*, a spiritual being whom Kim's mother had worshiped which was believed to reign the world as a Son of God, was

²⁰¹ Kim did not directly use this terminology since it is comparatively recent theological word. As the research needs to demonstrate theological aspects of evil spirits and their roles in bringing sickness to people, this terminology is conventionally used. Especially, the term spiritual warfare is adopted from Dickason's definition: the battle in which we, as Christians, are engaged....Christians generally recognize three major enemies: the flesh, the world, and the devil (with his demonic armies). 1) The flesh: Our enemy the flesh is that evil spiritual capacity within each human And "a part of a human person that is in rebellion toward God" (p. 59). 2) The world: a spirit of the age that rejects the true God and sets up a counterfeit life and substitute religion with the creature at the center....and an ordered system of which Satan is the ruler...It includes individuals and nations (p. 62). 3) Satan and demons: fallen angels who promote rebellion against God among men (p. 27). See C. F. Dickason, *Demon Possession & the Christian: A New Perspective* (IL: Crossway Books, 1987), 27-62.

²⁰² Myeong-seob Heo, "Chogi Hanguk Gyohoui Sinyu Ihae," 140.

²⁰³ Ik-du Kim studied at this school and his theology of healing was also influenced in some ways by his teachers in the school. This topic is to be discussed in a special section designed to understand the formation of Kim's healing theology.

²⁰⁴ R. H. Baird. "Wm. M. Baird of Korea: A Profile" (Oakland, 1968), 239, in M. Huntley, *To Stark A Work: The Foundation of Protestant Mission in Korea, 1884-1919* (Seoul: Presbyterian Church of Korea, 1983), 376.

²⁰⁵ H. A. Rhodes, *History of the Korea Mission Presbyterian Church U.S.A.*, 289.

²⁰⁶ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 84; and Yong-gyu Lee, *Hanguk Gyohoe Shinu Undong*, 123.

shouting, “Ik-du Kim is trying to kill me with a club.”²⁰⁷ It was an event that made Kim and his family members realize that God’s power is much stronger than that of what they had worshiped.

Kim dealt with some healing events in terms of spiritual warfare, and exorcism was a means to bring healing to demon-possessed people. Interestingly, most of Kim’s early healing occasions were related to spiritual warfare: The first healing practice of Kim was like a spiritual battle against a demonic power. When Kim worked in Jaeryeong, he healed his church member, Su-eun Park. Park suddenly collapsed when refusing to participate in a shamanic ritual being held in the house.²⁰⁸ The evil spirit of the shaman reportedly caused the problem. In this regard, Myeong-su Park understands this healing occasion as “a battle against an evil spirit.”²⁰⁹ It is also noteworthy that Kim’s ministry in Sincheon was described as “a holy fight” by In-seo Kim.²¹⁰ There was a specific healing event of exorcism in Sincheon. Ik-du Kim was asked by Gi-hwa Lee to pray for his wife who was demon-possessed. Kim prayed for the woman earnestly for a week and she became well.²¹¹

Another exorcism occurred when one woman brought her demon-possessed son to Ik-du Kim during a revival in *Masan*. Her son started speaking nonsense, smiling, weeping, cursing, and running away from people. This boy eventually became well after Kim prayed for him.²¹² Regarding of this specific healing occasion, Im wrote in his report that “although the son believed in the Lord, such symptoms appeared because he

²⁰⁷ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 144.

²⁰⁸ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 161.

²⁰⁹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 72.

²¹⁰ According to In-seo Kim, the process of propagation of the gospel is like a holy fight for early Christians. See In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 161-4.

²¹¹ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 165.

²¹² Yong-gyu Park, *Anak Sangol*, 141.

had harboured corrupt thoughts in his heart.”²¹³ In this sense, Kim seems to support the idea that even Christians can be demon-possessed.

2.3.7 Medicine

It is not clear whether Ik-du Kim was pro or contra medicine as there are limited existing primary sources which deal with Kim’s attitude towards medicine. In the beginning of his ministry, Kim gave the impression of having no problem with using medicine. Teaching about forty students in a public school of *Anak*, he sold Western medicine for six months in the town.²¹⁴ Additionally, when his wife started having pain inside her throat due to boils, Kim brought her first to a doctor and used medicine to treat her.²¹⁵ Nevertheless, Kim and his wife decided to go to a mountain to fast and pray soon after seeing no improvement in her body. A few days later, as they started praying for the sickness, Kim’s wife gradually became well.²¹⁶ It is likely that this healing occasion resulted in Kim and his wife relying more on God than medicine but they did not consider medicine useless or anti-Christian. Kim also preached that if our friend, who does not have money to see a doctor, is sick, we should bring him to a doctor even if we have to borrow some money from somebody.²¹⁷ From this preaching, it could be extrapolated that Kim implied that sick people needed to see a doctor.

Taek-kwon Im gave a momentous comment as to the use of medicine as follows: “I do not mean you should not see a doctor, or not use medicine, but you should not put more faith in it and give more honour to doctors and medicine than you do to God.”²¹⁸ Although this is not a direct quotation from Ik-du Kim, it appears to be fair enough for

²¹³ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 2008, 49.

²¹⁴ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 160.

²¹⁵ Yong-gyu Park, *Anak Sangol*, 75-8.

²¹⁶ Yong-gyu Park, *Anak Sangol*, 78.

²¹⁷ Ik-du Kim, “Seolo Salanghala” [Love One Another], in Seong-ho Lee, ed., *Hanguk Sinang Jeojakjib* [Collected Writings of Korean Beliefs] (Seoul: Hyemunsa, 1977), 24.

²¹⁸ Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 2008, 121.

Im to argue that on behalf of Kim considering Kim's attitude towards the benefits of modernization. In fact, Kim was very receptive to the new developments although he was conservative when it comes to religious belief.²¹⁹ This contention can be extracted from Kim's opinions about general science. He once concluded his sermon by expressing his own thoughts on the subject: "Do I refuse science as a whole? No, science is what we really need for our living in the world, but we need the Bible more than science."²²⁰ It was Kim's argument that depending more on the benefits made by human skills than on God is problematic. Kim did not deny the benefits of medicine. However, Kim's healing theology concerning medicine was that the sick should rely on God first even when they also use medicine.

2.3.8 The Baptism of the Holy Spirit (BHS hereafter)

If this study is designed to explore healing elements used in the process of bringing healing (or carrying healing power) to the sick as a medium, the current section could not be a relevant topic for further examination since this deals with the direct works of the Holy Spirit who is God. In other words, it would sound as simple as "divine healing is the work of the Holy Spirit." That is why this section comes under the title of the BHS rather than the Holy Spirit. This means that this current section is to focus on the connection between divine healing and the theological traits of the BHS in Lee's healing theology, so that one can conceptualize how the works of the Holy Spirit can bring about divine healing, especially as the consequence of the BHS.

When it comes to the description of Kim's healing ministry, many have modified it with "of the Holy Spirit" giving credit to the power of the Holy Spirit. Park considers Kim's healing movement as "all part of the Holy Spirit movement."²²¹ This seems to be right if one pays attention to a report of a Christian newspaper on Kim's revival

²¹⁹ Yong-gyu Park, *Anak Sangol*, 86.

²²⁰ Ik-du Kim, "Samui Pilyowa Seonggyeong," 56.

²²¹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 91.

meeting: “A great work of the Holy Spirit was manifested that degenerated people repented, the arrogant became humble, lukewarm Christians were revived, and the sick were healed.”²²²

Despite this understanding of the role of the Holy Spirit in relation to miraculous healing, the focal point of Kim’s pneumatology first falls in the area of inner transformation like regeneration through repentance. The BHS was viewed by Kim as a “special right of blessed grace which is given only to Christians”²²³ and as “prerequisite for Christian life” in the sense that those who are not baptized with the Holy Spirit are not Christians in terms of regeneration.²²⁴ In this regard, Kim’s first perception of the BHS is not primarily as spiritual empowerment but as an inner transformation. This becomes clearer when particular attention is given to the fact that for Kim there are six consequences of the BHS: 1) love, 2) gentleness and humbleness, 3) cleansing, 4) the power of the Holy Spirit as an internal revolutionary power, 5) passion and honesty, and 6) sealing.²²⁵ Especially, cleansing as a part of the BHS centres on Kim’s pneumatology. He claimed that “Baptism [of the Holy Spirit] means cleansing”²²⁶ “to walk with God,”²²⁷ and firmly believed that “the repentance of sin does not take place without the inspiration of the Holy Spirit.”²²⁸ This idea is found in his statement:

That power [to transform the heart of people] is mounted up to the fullest extent when it comes from the almighty Holy Spirit who is capable of

²²² “Gyeongseong gyohoe hwaserye,” *Gi-Dok-Shin-Bo* [Christian Newspaper], 1902, November, 3.

²²³ Ik-du Kim, “Seongryeongui sere” [the BHS], in Seong-Ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa. 1977), 58.

²²⁴ Ik-du Kim, “Seongryeongeul bateura” [Receive the BHS], in Seong-Ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa. 1977), 42.

²²⁵ Ik-du Kim, “Seongryeongsereui yeoseokgaji hyeongtae” [Six types of the BHS], in Seong-Ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa. 1977), 58-63

²²⁶ Ik-du Kim, “Receive the Holy Spirit,” in Jae-hyun Kim, ed., *Kim Ik-du: The D.L. Moody of Korea*, trans., Woong G. Kim (Seoul: KIATS Press, 2008), 91.

²²⁷ Ik-du Kim, “Receive the Holy Spirit,” 95.

²²⁸ Ik-du Kim, “Discerning How to Receive the Holy Spirit,” 112.

greatly transforming human minds by His words.....Therefore, believers are transformed by receiving the Holy Spirit.²²⁹

It is undeniable that for Kim the first and foremost role of the Holy Spirit is regeneration. However, what is the intrinsic connection between the BHS and healing in Kim's healing theology while many still believe Kim's healing practices were strongly related to the works of the Holy Spirit? It is a significant formula of Kim's healing theology that healing is a power given through the Holy Spirit. Interestingly, in the early ministries of Kim, he often tried to receive a special power to heal the sick.²³⁰ One day when he was coming back from his ministry, he happened to meet a beggar who was lame. While attempting to heal the man Kim tried to see whether God is going to give him "a power to heal."²³¹ Kim's faith seemed to be put into test as if he was not a firm believer of divine healing during that time. He, however, realized that "If the power of the Lord to heal grave diseases is with the believers, for what reason would he not allow us the power to heal those who are deformed and disabled?"²³² Kim viewed divine healing as something that can be manifested through a given power.

This idea leads to another important observation of Kim's prayer for healing: Whenever Kim heard people testifying for miraculous works in his healing services, he prayed "give me more power of the Holy Spirit."²³³ What can be commonly observed from Kim's healing ministry is that healing was considered as "the power of the Holy Spirit" as it was also reported in a newspaper.²³⁴ While God is the ultimate source of divine healing, healing is given as a power through the Holy Spirit. Interestingly, this idea seems to contradict his caution about people's tendencies to seek the mystical

²²⁹ Ik-du Kim, "Discerning How to Receive the Holy Spirit," 107.

²³⁰ The gift of healing in 1 Corinthians 12:9 appears to be in line with Kim's early perspective on divine healing.

²³¹ Yong-gyu Park, *Anak Sangol*, 74-5.

²³² Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 2-3

²³³ Yong-gyu Park, *Anak Sangol*, 88.

²³⁴ "Pyeongyang Gwandong" [Gwandong province in Pyeongyang], *Yesugyo Sinbo* [Christian Messenger], 15 December 1908, 218.

power believed to be given through the Holy Spirit. It is, however, to be noticed that Kim's understanding of the spiritual gift of healing is not as an imparted power permanently from God given to the healing practitioners to the degree that the healing practitioners can exercise the healing power at will, without God's permission. Kim provided a detailed explanation on the relationship of divine healing to the BHS in his preaching entitled "discerning how to receive the Holy Spirit" as follows:

Even among the prophets of the ancient days some had such power but others did not...Even in the New Testament era John did not have it, but Peter and Paul did. We receive the wonders and miracles only according to the Holy Spirit's permission.²³⁵

When miraculous healing is described as a special endowment, the Holy Spirit is still described as the important One who has the final authority for healing. It is important to recognize that Kim understood divine healing as God's power itself, whereas mystical healing practitioners sought a special dispensation of the power to heal.

Another significant point can be made in a more ethical than theological sense. Kim warned those who had a mystical belief by telling them "those who pray for the BHS to heal the sick and to be honoured for themselves end up being insane," and he continued to edify the people to pray for the BHS for others not for themselves.²³⁶ Infact, it was Kim's main arguement that praying for the BHS is not problematical, but praying for the sick to be honoured in place of God is wrong. Kim did not reject the idea that the Holy Spirit works in power as argued in his claim that "the baptism of the Holy Spirit comes with passion, love, truth, joy and an indescribable power."²³⁷ The attitude of

²³⁵ Ik-du Kim, "Juileul Georukhui Jikija" [Keep the Lord's Day Holy], in *Kim Ik-du*, edited by KIATS (Seoul: Hongseongsa, 2008), 116-7.

²³⁶ Ik-du Kim, "Seongryeongui sere," 62-3.

²³⁷ Ik-du Kim, "Seongsin Batneun Bunbyeol" [Discerning the BHS], in *Kim Ik-du*, edited by KIATS (Seoul: Hongseongsa, 2008), 98-100.

the people to abuse the healing power for their glory not to glorify God is what Kim tried to correct.

In addition, Kim adopted the notion of the BHS in a functional way while believing that Christians could better serve God in terms of calling as it was expressed in his preaching on “Let’s serve the Lord by receiving the baptism of the Holy Spirit.”²³⁸ Kim clearly understood that healing given through the BHS should be instrumental in serving God for His kingdom. In this regard, the notion that the Holy Spirit is just a power to heal is not acceptable from Kim’s perspective since the Holy Spirit is viewed as a person whose permission is central to Kim’s healing practice and as the One who empowers His people for ministry. That is where Kim’s contribution lies: he emphasized that the BHS is not meant to be treated as a religious exercise to receive healing power. Healing results from the relationship with the Holy Spirit who has the final approval. It is, therefore, to be noted that in Kim’s healing theology, the Holy Spirit works not only in transforming the hearts of people but also in approving healing as well as empowering Christians for their ministries.

2.3.9 Love and Compassion

Kim asserted that love is most important in the church and the first sign of receiving the Holy Spirit.²³⁹ It was part of Kim’s healing theology that a healing ministry should be motivated by love and compassion. This idea is supported by Kim’s preaching as follows:

When Jesus saw the piteous, he could not bear to see their pain, so he healed the sick and poor people. He saw the physically ill, the blind, the lame, the paraplegics, and all the people who were groaning in all kinds of pain. He began to feel their wretchedness and he loved them. Therefore, he healed

²³⁸ Ik-du Kim, “Seongryeongui sere,” 62-3.

²³⁹ Ik-du Kim, “Seoro Saranghara,” 22.

their physical needs....The Lord cared for their physical bodies, and overflowing with love.²⁴⁰

As indicated above, Kim perceived that Jesus healed many people not simply because he had the power to heal but because he saw the sick through the eyes of love and compassion. It is important to observe that most of Kim's healing testify that he was filled with love and compassion for the sick. In the first miracle at Hyeonpung, Kim started praying for the healing of a man whose lower jaw dropped not because of a request from the sick person but because of his feelings of pity and compassion for him.²⁴¹ Kim later talked about this healing as an illustration in his preaching. He stated, "My heart felt pity and compassion, and I prayed weeping without food or drink for a day. Ah! His lower jaw closed up."²⁴² Even in Kim's memory, it was by his earnest prayer which was filled with compassion that the man was able to receive the healing.

Furthermore, when Kim prayed for a woman to be healed, he prayed that God would revive the woman by reducing Kim's own life.²⁴³ Even after this woman received healing, Kim's special care for her and her child continued, and he continually supplied this family with goat's milk from *Jaeryeong* as the woman could not breast-feed her child. Through the loving care of Kim, a new church was established in that region.²⁴⁴ It is not difficult to see that Kim often prayed for his church members with tears of compassion. When Kim was leading a revival meeting, he suddenly had compassion for one of his church members who had left her faith. Kim said that he could not stop his

²⁴⁰ Ik-du Kim, "Seoro Saranghara" [Love One Another], in The Korea Institute for Advanced Theological Studies, ed., *Kim Ik-Du: The D.L. Moody of Korea*, trans. Woong G. Kim (Seoul: KIATS Press, 2008), 181.

²⁴¹ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921,4; Yong-gyu Park, *Anak Sangol*, 216.

²⁴² Ik-du Kim, "Hananimi Gibbeohaneun Adeul Ddalidoeja" [Let Us Become Sons and Daughters with Whom God is Pleased], in The Korea Institute for Advanced Theological Studies, ed., *Kim Ik-Du: The D.L. Moody of Korea*, trans. Woong G. Kim (Seoul: KIATS Press, 2008), 209.

²⁴³ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 165.

²⁴⁴ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 165-6.

prayer with tears for her, so he earnestly prayed for her by fasting.²⁴⁵ Kim could come to God with earnest prayer for the sick because of the love and compassion for them. Kim's compassion and love made him pray regardless of time and place. For Kim, love and compassion were the motivation of his healing ministry and, at the same time, they were the means of divine healing to bring God's healing to the poor and sick people.

2.4 Evaluation of the Contribution of Kim's Healing Ministry

2.4.1 Social Perspective

The contribution of Kim's healing movement to his society was differently evaluated as the socio-political contexts changed. Firstly, Kim's healing ministry was a huge issue not only in the Christian realm but also in Korean society to the point that there was a song with lyrics that included Kim's healing ability. This song was sung by children when they played.²⁴⁶ Kim's healing occasions were also reported by newspapers many times. The media reflected the attitude of the society toward Kim's healing events from various perspectives. Kim had a high reputation in the beginning of his healing ministry when a Korean newspaper, *Dong-A-Il-Bo*, described Kim as "a sage of high repute"²⁴⁷ and reported the news under the title, "The Miracles of Pastor Kim: a Mute speaks and a Cripple walks."²⁴⁸ However, this positive attitude towards Kim did not last long. Kim was denigrated as "the Avatar of Superstition" and "a High Shaman" by the same newspaper in 1926.²⁴⁹ In addition, a Japanese newspaper, *Maeilsinbo*,²⁵⁰ criticised him saying that Kim was taking advantage of superstitious curiosity to

²⁴⁵ Ik-du Kim, "Seoro Saranghara," 1977, 26.

²⁴⁶ Yong-gyu Park, *Anak Sangol*, 176.

²⁴⁷ "Janyeo Gyoyugeul Uihayeo Osibgaeui Geumjihwan," [Fifty Pieces of Gold for Children's education], *Dong-A-Il-Bo*, no. 92, 3 July 1920, 3.

²⁴⁸ "Kim Mogsau Ijeok" [The Miracles of Pastor Kim], *Dong-A-Il-Bo*, 30 May 1920, quoted in Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 42-3.

²⁴⁹ "Hyeondaeinui Sinangsaeanhwal" [Today's Christian Life], *Dong-A-Il-Bo*, 21 May 1926.

²⁵⁰ Myeong-su Park argues that the nature of *Maeilsinbo* was anti-religion and anti-miracles. It looked down on people's religiosity and considered it for a man of low intellectual level. See Park, 90.

evangelize.²⁵¹ These social evaluations do not seem to provide a fair understanding of Kim's healing movement as they simply reflected the social atmosphere in which socialism, liberalism, and rationalism gradually exerted influence over the general society of Korea.²⁵² Through the lens of unbelievers as well as that of many Korean Christians of the mainstream Church – the so-called cessationists – Kim's healing ministry was not easy to accept. Especially, the negative attitude towards Kim's healing in the late 1920s seems to be strongly influenced by the rise of the Communists who considered Christianity as religious opium and gradually persecuted Kim.²⁵³ As result of these cynical reactions, Kim restrained his healing performances for a while.²⁵⁴

To evaluate Kim's healing ministry with fairness, some scholars argue that Kim's ministry mainly focused on the marginalized group of people from the lower classes and that is generally considered to be Kim's contribution.²⁵⁵ However, I believe that a significant contribution of Kim was that numerous people from various social classes attended his revival meetings and it provided a place of equal human rights. That is why one of early missionaries J.S. Gale paid a great deal of attention to the fact that some intellectual people and important nobles²⁵⁶ were attending Kim's healing revival meetings.²⁵⁷ In fact, Kim brought down barriers between different groups of people in terms of their social class. There was no more a dividing curtain between men and women in the church. In Kim's revival meetings, there were no humble or noble people. All Christians were sitting together in the same place to pray and worship God.

²⁵¹ "Misinjeok Hogisimeul Iyonghaneun Jeondo" [Using Superstitious Curiosity for Evangelism], *Maeilsinbo* [Daily Newspaper], 28 October 1920, in Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 124-6.

²⁵² Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 65.

²⁵³ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 92.

²⁵⁴ In-seo Kim, *Hanguk Gidokgyohoeui Yeoksa* [The History of Korean Church] (Seoul: Jangrohoe Sinhak Deahaggyo Press, 1997), 425.

²⁵⁵ Hyeon Choe, *Daebuheungsa Kim Ik-Du* [Great Revivalist Ik-du Kim] (Seoul: Jerusalem, 2000), 96-8.

²⁵⁶ This evidence indicates that Kim's healing theology can be hardly inviable with the *Minjung* concept of Boo-woong Yoo.

²⁵⁷ James Scarth Gale, "The Revival in Seoul," *The Korea Mission Field* (January 1921): 4.

As another perspective, Kim's healing was a way of sublimating despair and frustration into comfort and hope. Deok-ju Lee contends that it was by supernatural religious experiences that people could overcome the negative reality.²⁵⁸ It is confirmed by the observation of T. Stanley Saltau that Kim often began his preaching with the introduction that although the early Christian church in the Bible was going through a severe persecution for about three centuries, God protected the church. So, the Korean Church that was in the similar situation did not need to be worried about it either.²⁵⁹ Gale also witnessed that most people joined the revival meetings of Kim for "the satisfaction of their soul."²⁶⁰ Kim provided chances for the suffering Koreans to be healed not only of their physical illnesses but also of emotional bitterness. It is essential to notice that Kim's healing ministries dealt with not only physical illnesses but also emotional wounds. In this regard, the scope of divine healing in Kim's healing theology extends to all aspects of human life. In this respect, Jae-hyeon Kim agrees with the argument by stating that it was both the body and the heart of the people that were healed through Ik-du Kim's revival meetings.²⁶¹ Taek-kwon Im also found the significance of Kim's healing ministry in relation to the Korean context where most Koreans were suffering from starvation and persecution during the Japanese colonization due to the failure of the 1919 Independence Movement. Im believed that it was God's plan that the suffering people could be comforted and strengthened in their faith by experiencing the signs and wonders of God through Kim's healing.²⁶² Kim's healing ministry gave hope and comfort to not only the people of the lower classes but also to many Korean people, regardless of their social class, who were struggling from the suffering and frustration caused by the Japanese colonization.

²⁵⁸ Deok-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong IYaki*, 427.

²⁵⁹ T. Stanley Saltau, *Yin Yang: Korean Voices* (Wheaton: Key Publishers, 1971), 27.

²⁶⁰ J. S. Gale, "The Revival in Seoul," 5.

²⁶¹ Jae-hyeon Kim, ed., *Joseon Yesugyohoe Ijeok Myeongjeung*, 34.

²⁶² Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 3-4.

The fact that Kim played a role in leading Korean society to civilization is another contribution to consider. A lot of women changed their hairstyles to be the same as that of prostitutes and even elderly male servants²⁶³ while discontinuing their traditional custom that was developed to support the structure of different social classes and male-dominated society. It was a meaningful beginning for Koreans to see that they were all the same before God in terms of human equality. A great paradigm shift was made through Kim's ministry as he provided new education to the Korean society by establishing the Gyeongsin school for enlightenment.²⁶⁴ It can be positively evaluated that his special efforts to educate people brought changes into Korean society in terms of civilization.

However, there was a negative aspect in Kim's healing ministry in terms of social participation. Ik-du Kim's healing practices allowed the Korean Church to lose their focus on socio-political affairs although he was supportive of the education of the uncivilized people. Many Christians were feeling the limits of their abilities to revolt against the authority of Japanese control, especially after the 1919 IMK had failed. In this specific situation, many Christians avoided conflicts against the ruling power of the Japanese and started putting their interests more in the afterlife from an eschatological perspective.²⁶⁵ In this sense, Kim's healing ministry partly influenced many Christians to be more passionate about Christian activities like evangelism than meeting the social

²⁶³ Previously, most Korean women did hair according to their custom that reflected the social class. The material of their hair accessories and the size of the braided hair revealed their identity: The higher and successful family they were from the more splendid and the bigger hairstyle they had. Many women who attended Kim's revival meetings offered their hair accessories to God and chose to do their hair in a simpler way than before.

²⁶⁴ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 176.

²⁶⁵ In Kim's perspective, the Kingdom of heaven is like the only way of escaping from worries and fear of illness and death on the earth because he believed that people could not avoid illness on the earth; it always follows people like shadow. So, life is always filled with fear of death. Only by the moment people go to the heaven they can eventually get free from illness. Therefore, people need to be eager to go to heaven. See Ik-du Kim, "Hoegaehara Cheongukgi Gaggaunira" [Repent, for the kingdom of heaven is at hand], in Seong-Ho Lee, ed., *Kim Ik-du Moksa Seolgyo Mit Yakjeonjib* [The Sermons and Biography of Ik-Du Kim], (Seoul: Hyemunsa, 1977), 113.

needs. Yet, it should be also pointed out that Kim's healing ministry was not the direct driving force to make the Korean Church indifferent towards the social and political situations of Korea under Japanese rule. It was rather an inevitable consequence that most Korean Christians were more dedicated to Church activities as miraculous healing turned their lives and gave them a new comfort and hope in a realistic way. In this regard, it seems more perceptive to argue that Kim's healing ministry became attractive and popular among those who were *already* indifferent towards social participation due to the growing Japanese tyranny caused by the failure of the IMK. Although it is understandable that the expectation was that Kim's healing movement would encourage the suffering Korean Church to continue to be deliberately active in revolutionizing the society, it is not fair for Kim to be misunderstood as if he was the one who gave a rise to indifference to his society.

2.4.2 Missional Perspective

The biggest contribution of Ik-du Kim lies in the growth of the Korean Church. The apotheosis of Kim was from 1920 when he became the moderator of the General Assembly of the Presbyterian Church and started leading many revival meetings. There was a remarkable growth during that time as follows:

Table 1. The Statistics of the Korean Presbyterian Church²⁶⁶

Years	1919	1920	1921	1922	1923
Number of Pastors	192	180 (-12) ²⁶⁷	208 (28)	246 (38)	234 (-12)
Number of Believers	144,062	153,915 (9,853)	179,158 (25,243)	187,271 (8,113)	193,850 (6,579)

²⁶⁶ Gyeong-bae Min, *Iljehai Hanguk Gidokgyo Minjog Sinang Udongsa*, 290.

²⁶⁷ The numbers in parenthesis represent the growth compared to the previous year.

Number of Churches	3,640	3,659	3,969	4,248	4,503
		(19)	(310)	(279)	(255)

Although the Korean Church steadily grew since 1919, it was between 1920 and 1921 that the increased number of believers was more than about three times greater than that of other years. A huge jump was made in terms of the increased number of churches by 1921.

As establishing the correlation between Kim's role as the moderator and his denominational growth by 1921 requires much more evidence, the following data of comparisons between the Presbyterian Church and another influential denomination, the Korean Methodist Church, are useful.

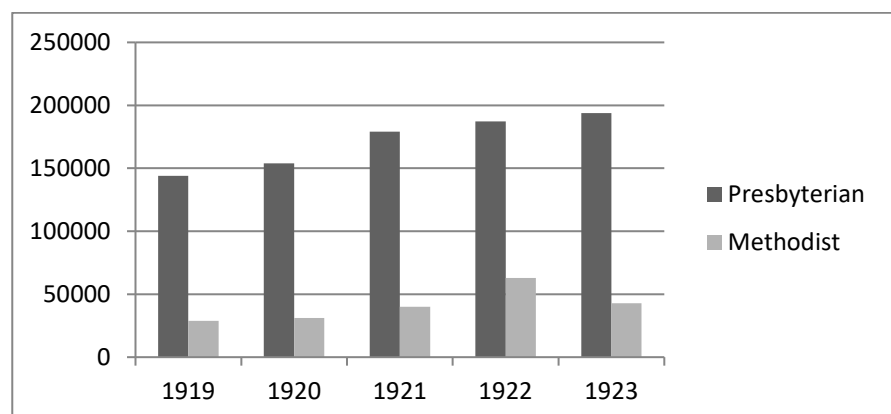


Figure 1. Comparisons between the Presbyterians and the Methodists in Korea²⁶⁸

The above chart proves that the population growth of the Presbyterian Church, especially between 1920 and 1921, is noticeable. The Presbyterian Church had 25,243 new members compared to 8,817 for the Methodist Church. It was believed that Kim's healing ministry was one of the most influential catalysts for church growth in the early 1920s when Kim made a great impact especially on the growth of the Presbyterian

²⁶⁸ The Korean Methodist Church, "Seongyochogi Mi, Namgamrihoe Joseonyeonhoe Gyosehyeonhwang (~1930)" [The total number of believers of the Korean Methodist Church in the beginning of its missions until 1930], at <https://kmc.or.kr/head-quater-kmc/resources-history-of-kmc/historical-resources?uid=62239&mod=document&pageid=1> (accessed on December 17, 2020).

Church.²⁶⁹ Missionary Rhodes witnessed this phenomenon of revival kindled by Kim as follows:

Nevertheless, the whole New Era Movement which began in our Korean Presbyterian Church more than a year before had not produced any appreciable results in and around Seoul until Rev. Mr. Kim launched his meetings. From that time on the whole aspect of our evangelistic work has changed...As a result of these meetings, the number of church members has continued to increase....Many families with only one church-going member now joined the church all together, and there were many backsliders who received new strength. Church members were inspired to evangelize, and each Sunday they would go out in large groups to evangelize.²⁷⁰

Kim's healing meetings functioned not only as a healing place for the sick but also as a motivating place for much more active evangelism. People became "zealous Christians and faithful in attendance ever since" because they had received "a new baptism of grace in the Kim Ik Tu [Ik-du Kim] meetings."²⁷¹ Furthermore, the healing received by many sick people at Kim's revival meetings led to group conversions.²⁷²

Kim's ministry made an impact not only upon the ordinary church members or new believers but also upon many pastors. As stated by Im, one of the benefits of Kim's healing ministry was that the church workers acquired a much bolder faith.²⁷³ Two hundred and fifty-eight people decided to become pastors because of Ik-du Kim's ministry.²⁷⁴ Jae-jun Kim, who became an influential theologian, decided to be a Christian in Kim's revival meeting in 1920.²⁷⁵ One of the representative Korean revivalists, Seong-bong Lee, was also taught and influenced by Kim.²⁷⁶ Another revivalist, Jae-seon Jeon, and one of the most respected Korean pastors, Gi-cheol Ju,

²⁶⁹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 84-5.

²⁷⁰ H. A. Rhodes, "Some Results of the Kim Ik Tu Revival Meeting in Seoul," 113-4.

²⁷¹ H. A. Rhodes, "Some Results of the Kim Ik Tu Revival Meeting in Seoul," 114.

²⁷² See Yong-gyu Park, *Anak Sangol*, 164 and Taek-kwon Im, *Joseon YesuGyohoe Ijeogmyeongjeung*, 1921, 71-72; 76; 163. For one healing performance by Kim could bring scores of men and women into churches. According to Im, the number of those people, who became Christians because of their witnessing the healing occasion of one sick person, cannot be known.

²⁷³ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 167.

²⁷⁴ Yong-gyu Park, *Anak Sangol*, 105-106.

²⁷⁵ Deok-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong Iyagi*, 425.

²⁷⁶ Yong-gyu Park, *Anak Sangol*, 107.

who died a martyr, became pastors under Ik-du Kim's pastoral care.²⁷⁷ It can be, therefore, argued that Kim's contributions to the Korean Church were made by kindling revival fires and empowering church workers like pastors and evangelists.

2.4.3 Theological Perspective

Ik-du Kim's healing theology was an important discovery which overturned the previous theological position on divine healing. The official position of the Presbyterian Church on divine healing was that "In the present age, the authority to perform miracles is suspended."²⁷⁸ Thus it is understandable that the Miracle Witness Committee investigated the healing practices of Ik-du Kim. At the end of the investigation, the committee made a proposal in the General Assembly of 1922 to amend the constitution,²⁷⁹ admitting that Kim's healing powers were real miracles like the healing witnessed in the Bible. Although the proposal was rejected by a vote of 10 to 6 in 1923,²⁸⁰ it was still a significant change that six Presbyterians voted yes. This occasion reflected the change of the theological atmosphere on healing.²⁸¹ Myeong-su Park indicates that it was Ik-du Kim who gave prominence to divine healing as a central issue and became a role model for the healing movement in Korea.²⁸² A Presbyterian historian also admitted that "Kim had made the Korean Church realize that divine healing can take place not only in the Early Church of the Bible but also in the current days."²⁸³

²⁷⁷ Sung-kuh Chung, "Reverend Ik-du Kim (1874-1950): The D.L. Moody of Korea," in The KIATS, ed., *Kim Ik-Du*, trans. Woong G. Kim (Seoul: KIATS Press, 2008), 17.

²⁷⁸ The Presbyterian Constitution, Article One, Chapter Three.

²⁷⁹ Deok-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong Iyagi*, 426.

²⁸⁰ *Joseon Yesugyo Jangrohoe Je 13hoe Hoerok* [The Minutes of the 13th Korean Presbytery] (1924), 10-20.

²⁸¹ See Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 167. Kim's healing ministry brought a new custom in the region that when a family member is sick, the elders and pastors of the church were asked to lead worship and pray for the sick person.

²⁸² Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 71.

²⁸³ Yong-gyu Park, *Haguk Gidok Gyohoesa 2: 1910-1960*, 284.

It was also a remarkable moment for the Korean Church to initiate theological interaction with the Western perspective²⁸⁴ and seek to develop an indigenous theology of healing. Ik-du Kim's theological contribution lies in the fact that he laid a cornerstone for indigenous KHSM in terms of divine healing. A Pentecostal theologian, Young-hoon Lee, appreciates Kim's healing ministry when defining Kim as the pioneer of the healing movement and the most Pentecostal²⁸⁵-like spiritual leader in Korea.²⁸⁶

As a negative evaluation, "some missionaries and a few of the Korean leaders have wished that the evangelist [Ik-du Kim] would make less prominent this part [healing practices] of his program."²⁸⁷ Because Kim had an indirect influence on the rise of mystical healing practices, H. A. Rhodes, who made a positive report on Kim's healing ministry, expressed concern over his church leaders as follows:

Other Koreans however have attempted to imitate the evangelist [Ik-du Kim] in healings and the results have not always been beneficial. In one of my churches the leader has been useless and a great worry to us all ever since because he covets the power to heal and insist upon having special revelations.²⁸⁸

It is interesting to notice that some church leaders were longing for a special power to heal the sick while Kim's healing theology was based on the prayer of faith. Although Kim always warned Christians not to seek the Holy Spirit as a means to receive the healing power, the fact that numerous people were healed in Kim's revival meetings was an object of admiration for some church leaders and it caused the leaders to follow mystical religious experiences.

²⁸⁴ It refers to Calvinism.

²⁸⁵ Lee Young-hoon uses the term Pentecostal to refer to the groups originating from the Azusa Street revival movement in North America. From his perspective, Korean Pentecostalism began when the first Pentecostal missionary, Mary C. Rumsey, arrived in Korea in 1928. Young-hoon Lee, "Hanguk Osunjeol Undonggwa Sinyu," 173.

²⁸⁶ Young-hoon Lee, "Hanguk Osunjeol Undonggwa Sinyu," 185.

²⁸⁷ H. A. Rhodes, "Some Results of the Kim Ik Tu Revival Meeting in Seoul," 114.

²⁸⁸ H. A. Rhodes, "Some Results of the Kim Ik Tu Revival Meeting in Seoul," 114.

2.5 Conclusion

To recapitulate Chapter two with broad brush strokes, the findings about Kim's healing movement were made in three categories: the contexts of theological developments, the theological contents, and its evaluation. It was firstly discussed that the most significant backdrop of Kim's healing ministry is the Japanese occupation where Kim's perspectives on healing was formed and developed as the theology of hope and comfort for the suffering Korean Church. Especially, the failure of the IMK increased the intensity of persecution of the Korean Church and provided an essential foundation for Lee's active healing ministry nationwide. In the cultural-religious contexts, Shamanism and the belief of the high God, *Haneul*, were instrumental in the processes of adoption and propagation of the Christian divine Healer. The healing theology appeared to centre on the power and love of God than the spiritual gift of healing. The occultism that tended to equate the BHS with a mystic healing power and the predominant perspective of cessationism caused the rejection of the spiritual gifts of healing and put its emphasis on the soteriological aspects such as regeneration and repentance.

According to the healing theology of Kim, faith is not "one-way" for healing practitioners but should be a mutual work between healing practitioners and the sick. Kim also believed that faith is a must for the sick before every healing process. Prayer was considered by Kim to be a powerful means to rely on God for healing. It was not a way of increasing one's appeal to change or force God to heal the sick. In this regard, fasting, overnight stays, and mountain prayers were used to increase the dependence of the sick and healing practitioners upon God for healing. Repentance must precede to receive healing not only for those who became sick due to his or her sins, but also for those who were praying for healing on behalf of the sick. This is because in Kim's healing theology it is believed that any prayer of a sinful man would not be answered by

God, even prayers for healing. However, Kim's healing theology lacks making room for God's will as a controlling factor for every healing. Kim seemed to focus too much on human efforts to receive healing from God rather than letting God's will be done in every situation of suffering in terms of sickness.

As an evaluation of Kim's healing ministry, it was noted that Kim's perspective on healing was developed and established as a grass-roots theology in the specific context of suffering resulting from the Japanese colonization, and in the unwillingness of the denomination to embrace healing in its theology. The emphasis of Kim's healing theology on repentance, spiritual warfare, love and compassion was penetrating the hearts of numerous people in Korea where the deepest feeling of bitterness and sorrow lay. In this sense, Kim's healing movement was a divine comfort that testified to the presence of God for those who were suffering. It is also significant to see that the connection between the faith that God would certainly heal – the prayer of faith – and the reality of the brokenness of the marginalized was the key to understanding the success of Kim's healing ministry. Moreover, the cultural-religious context – the belief system in spiritual beings – provided a rich soil for the development of an indigenous Pentecostal healing theology of Ik-du Kim. However, it is also noted that the theology of suffering could hardly exist together with the heartening expectancy among those waiting for hope of spiritual, emotional, and physical healing.

CHAPTER 3. Seong-bong Lee

3.1 Life and Ministry

3.1.1 Before the Conversion

In a village called Ganli in Pyeonganngnam-do state,¹ Seong-bong Lee who is normally considered to be the Korean D. L. Moody was born as the first child of In-sil Lee and Jin-sil Kim on the 4th of July, 1900 which is about seven months after the death of D. L. Moody.² Lee's family background was not socially noble or religiously pious as described by Lee in his autobiography: "My forefathers and parents are from the lower class and bound by sins."³ When the entire Korean society was going through numerous trials and difficulties in terms of political and economic crisis caused by the Japanese colonization, Lee's family was not exceptional in battling extreme poverty and having a wretched life. It was recalled by Lee as "God's providence" that the miserable life of Lee's mother caused her to attempt to commit suicide twice by drinking poisonous water, and yet she did not die.⁴

A great transformation, however, took place in Lee's family because of their new belief in Jesus. The family became Christians through the conversion of Lee's parents when Lee was about five years old and their life became full of joy. Rain or shine, Lee and his family attended a Methodist church in Seogyori of Pyeongyang city taking a 16-kilometre walk every Sunday morning.⁵ In terms of Lee's education, he encountered new learning while his mother served as a teacher for a Christian school founded by Junghwa-eub Presbyterian Church six months after believing in Jesus.⁶ Lee was raised by his strict mother with Christian values and practices in terms of a prayerful life,

¹ This state is now located in North Korea.

² D. L. Mood died on the 22nd of December, 1899.

³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro* [If You Cannot Preach in Words, Preach by Death] (Seoul: Word of Life Books, 1993), 17.

⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 17.

⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 18.

⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 18.

leading him to read the entire New Testament at five years old as well as leading a public prayer at his church by age six.⁷ The young boy's faith continued to grow to believe that "Whatever we pray for God will answer our prayers" and to realize the importance of a repentant prayer.⁸

Despite a good life of faith in Lee's family, his own life was always challenged by health issues and poverty. *Ggaldagui* (*Ggalddgu*) which means mayfly was Lee's nickname because of his skinny appearance affected by his sickly and paragonimiasis⁹ condition. In addition to this, Lee's two brothers also died from diseases.¹⁰ Lee and his family were greatly affected by not only health issues but also economic hardships. After graduating from Gyeongsin Elementary School, he was not able to pursue his education due to his poverty-stricken background, causing Lee to attempt suicide as a result of his suffering from an inferiority complex and disappointment.¹¹

His efforts to sustain life by selling wood and fruits could not prevent him from skipping meals many times, and Lee resultantly went astray while taking a pessimistic view of life. He spent his youthful days described as a "decadent time in the extreme" while cursing the unfair world and denying the existence of God, the Kingdom of heaven, and hell.¹² At eighteen he went through a marriage of convenience with Eun-sil Lee as approved by Lee's parents for bringing their son to his first love of God and to the attention of his family. However, instead of setting him on the right track, the

⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 21.

⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 21-2.

⁹ As food-borne trematode infections "Paragonimiasis, or lung fluke disease, is caused by infection with a number of species of trematodes belonging to the genus *Paragonimus*." World Health Organization, accessed at https://www.who.int/foodborne_trematode_infections/paragonimiasis/en/ on January 29, 2020.

¹⁰ Lee's first younger brother died when he was two years old while his second younger brother lived half of his life with a disease contracted at the age of six and died when he was thirty-three. Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 20-3.

¹¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 24.

¹² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 26.

situation was getting worse to the point that he tormented his wife and continued to live a dissipated life.¹³

3.1.2 Conversion

Lee's conversion experience began with a disease contracted on a Sunday when he was coming back from a bar with money earned from selling fruits. He was soaked with drink and did "all sorts of shameful and evil deeds on that night," and contracted periostitis on his right thigh.¹⁴ He was twenty years old when a doctor proposed to amputate his leg, and the symptoms were getting worse by the day despite numerous medications. However, this hopeless situation persuaded him to come to Jesus described by Lee: "Only God knew that a great transformation would take place on that day."¹⁵ When he was encouraged by his mother to repent his sins, believe in Jesus, and commit his entire life to the Lord, he felt as "the voice of the Holy Spirit inspiring his heart."¹⁶ He eventually realized his sins and cried out before God saying "I will surrender my life to you and use it as a witness of your works if you give me a second life."¹⁷ Lee believed that God answered his prayer upon having a peaceful mind when he was able to outgrow all his bad habits and kept praising and thanking God in spite of the disease that lasted for three years.¹⁸ Lee described this time as a "real conversion" experience and a time to understand God.¹⁹ As his life was dedicated to studying the Bible after his conversion, he was able to receive a theological education for three years from 1925 to 1928 at Gyeongseong²⁰ Bible School, which is Seoul Theological Seminary today,

¹³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 29.

¹⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 30.

¹⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 29.

¹⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 32-3.

¹⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 33.

¹⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 34.

¹⁹ Seong-bong Lee, *Sarangui Gangdan* [The Pulpit of Love] (Seoul: Word of Life Books, 1993), 201.

²⁰ The capital Seoul used to be called Gyeongseong.

administered by the Oriental Missionary Society.²¹ It was a significant moment for Lee to be spiritually trained as if in “a blazing furnace for three years” although he seemed to be more content with its spiritual training rather than the academic work.²²

3.1.3 Ministry

Pastoral Ministry (1925²³-1937)

Lee’s ministry started when he was in the Bible school focusing on evangelistic work with children. During this time, he led children's revival services after receiving many invitations from numerous churches. The key to his successful ministry was attributed to his former teaching experience at an elementary school and to his spiritual gifts of singing and preaching narrative sermons.²⁴

Being filled with a sense of duty for evangelism after his graduation in 1928, he was sent by the Holiness Church to pioneer a church in the Suwon area. His first church was established in a small rented house which grew through constant evangelistic efforts and services whether in person, on streets or home-visitations.²⁵ Most importantly, divine healing²⁶ was considered as one of the main reasons of the rapid church growth:

Through God’s blessings many people were sent to be saved and numerous signs and wonders took place. A lot of people returned to God praising Him

²¹ The Oriental Missionary Society was founded by C.E. Cowman and E.A. Kilbolune to support the missions in the Far East, and it became the historical matrix of the Korean Holiness Church. See <http://dictionary.catholic.or.kr/dictionary.asp?name1=%BC%BA%B0%E1%B1%B3>

²² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 38.

²³ Although it is normally believed that Lee’s pastoral works officially started when he served *Suwon* church after his graduation in 1928, Lee was already doing pastoral ministries in a vigorous way since his Bible school time. The year 1925 was considered, therefore, to be the starting point of Lee’s pastoral engagement not 1928.

²⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 39.

²⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 42

²⁶ It is not certain when Lee first exercised healing as a healing practitioner, although the first healing was recorded as his own experience when healed of his periostitis, which had lasted for about three years from 1920. It was about two years before he started his theological education in 1925. See Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 34. It is most likely that the theological education at Gyeongseong Bible School of the Korean Holiness Church, which adopted A. B. Simpson's theological foundation, played a significant role in training him to be a healing practitioner. See Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 100.

for His power and love because of the wonders that the sick were raised from the bed and the demon possessed were set free.²⁷

As an illustration of his healing ministry in Suwon, Lee recorded one of the most remarkable events when an old female Shaman who was suffering from a total paralysis for seven months was healed when he prayed for her by laying his hand on her chest.²⁸ As a result the Shaman became a Christian, and broke all her idols. However, while Lee's ministry was filled with successful moments it was also followed by some ministerial crises and challenges: Many of Lee's church members left the church because of the sudden death of one of his female pastoral staff about one month after the healing and conversion of the female Shaman. This was believed by many as a punishment for invading the Shaman's temple resulting in a belief that the Shaman's god was much stronger than Jesus.²⁹ Despite some critical challenges the church steadily grew to about four hundred members, and able to construct a new, brick, church building of one hundred thirty-nine square metres.³⁰ According to Lee, this time of his ministry centred on life-changing experiences as the spiritual transformation of sinners was viewed as another miracle when people repented their sins, demolished idols, as well as discontinuing their bad habits by the power of the Holy Spirit.³¹

After Lee's ministry in Suwon, he pastored another church in the Mokpo area from 1930 to 1936. When he arrived as the third pastor (after Seok-cho Jang and Eung-jo Kim) of the Mokpo Church where there were about fifty members. He commenced successful evangelistic work daily and the church started growing.³² After forming a youth prayer team called *Cheong-Sin* to pray in the early mornings on Yudal Mountain

²⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 42.

²⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 44.

²⁹ See Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 44-5.

³⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 45.

³¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 43.

³² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 51.

for a new building, they were able to construct a new church about one hundred sixty-five square metres in dimension within a year.³³ He was ordained in 1932 and produced many pastoral fruits in his six-years' ministry: establishing seven district churches and providing a significant number of future church leaders.³⁴

The third church (1936-1937) that he ministered was located in *Sineuju*. Lee described his new ministries as the most “revived and enjoyable” works during his pastoral career for several reasons: 1) his evangelistic works with his church leaders effectively produced many new believers, 2) the church grew to have about one thousand members with twenty-four district cell leaders and fifty church staff, 3) his church was constructed to accommodate about a thousand people as the biggest church building among the Holiness churches at that time, 4) Lee established a Bible school and trained local pastors and planted district churches and 5) he was invited to lead a number of revival meetings by various denominations in many cities: especially the revival meeting in 1936 by the Gyeongchan Gate in *Pyeongyang* where Lee’s first great revival meeting was attended by thousands of people.³⁵

Revival Ministry under Japanese Colonization (1937-1945) ³⁶

Lee as a revivalist became more influential since being appointed as a circulating national revivalist in 1937. He started touring various provinces to lead numerous revival services whether in big or small churches. His revival meetings during this time were characterized with several aspects such as the experiences of repentance, conversion, sanctification, divine healing, and material commitment. Lee’s report on the revival meeting at *Youngjong* indicates that many people repented and had regeneration

³³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 51-2.

³⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 55-6.

³⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 58.

³⁶ This period only refers to the time of Lee’s revival ministries which took place as the Japanese occupation was about to come to end. It covers only eight years while Korea was colonized by Japan for thirty-five years in total from 1910 to 1945.

experiences – about one hundred thirty people converted to Christianity among two thousand attendees, and a lot of money was donated as offerings including gold rings and watches for the construction of a new church building.³⁷ When it comes to his message, divine healing was emphasized as one of the four pillars of the theological foundations of Lee's homiletics along with regeneration, sanctification, and the Second Coming of Jesus.³⁸ Divine healing was evidently what characterized Lee's revival ministry while many sick people were healed through his healing ministry.³⁹

As Lee's popularity grew he led many revival meetings not only inside the Holiness Church but also in other denominations such as the Presbyterian and Methodist churches. This created a problem that in 1938, Lee decided to take a leave of absence from his duty of the Holiness Church revival movement since he did not want to comply with an order to lead revival meetings exclusively in the Holiness Church.⁴⁰ After about one year leading revival meetings, he moved to Japan for his studies at *Ilbonsinhakgyo* [Japan Theological Seminary] in 1939⁴¹ while still being involved in various ministries: 1) Leading revival meetings to spread the gospel to overseas Koreans and Japanese, 2) Pastoring the Dongkyeong (Tokyo) Holiness Church, and 3) Making a music album of his four songs as a means of evangelism.⁴² When he returned to Korea, he restarted his pastoral works through the recommendation and approval of the General Council leadership of the Holiness Church in Manju – meaning Manchuria which was located in Northeast China and Inner Mongolia. In fact, it was Lee's choice to do his ministry there to avoid problematical situations resulting from the growing

³⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 69.

³⁸ This theological foundation is also the main doctrine of the four-fold gospels of the Holiness Church.

³⁹ Some of Lee's healing ministries at his revival meetings were recorded in his autobiography such as the healing of a demon-possessed woman, a woman who could not walk for ten years, and another woman suffering from scrofula. Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 69-70.

⁴⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 79.

⁴¹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 171-2.

⁴² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 80.

persecution of the Korean Church under Japanese rule.⁴³ He pastored a church and was involved in evangelistic ministries in Manju from 1941 to 1945 while touring places for revival meetings. Despite his ministerial focus on the Manju area for his revival meetings, he was occasionally invited by some churches in other areas over which Japan's control continued to grow, resulting in his imprisonment for a month in 1941 at the Sariweon police jail of Hwanghae state, where he suffered from daily torture.⁴⁴

Revival Ministry after Independence (1945-1965)

The light of freedom shortly shone in the Korean Peninsula as the result of Japan's surrender at the end of World War II – five years before the Korean War broke out. When the Korean people gained independence from Japan on August 15, 1945, Lee came back to North Korea to revive the Holiness Church. According to him, “all the oppressed souls under Japanese colonization who were hungry and thirsty became full of joy and great revivals continued to break out.”⁴⁵ However, shortly after the revivals, Lee decided to cross the 38th parallel⁴⁶ separating the two Koreas due to growing oppression from the Communists toward the Korean Church. After going south over the border in 1946, his ministries focused on the reconstruction of the Holiness Church up to the point that he visited eighty-two churches in a year and led three services daily for three to five days per church. It was reported that about ten thousand people attended his revival meetings during this time.⁴⁷

Although the outbreak of the Korean War on the 25th of June 1950 made a lot of victims of religious persecution, especially against Christians, Lee's ministry continued in the forms of the Immanuel Prayer Centre and the Immanuel publishers. As a result,

⁴³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 82.

⁴⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 92-4

⁴⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 97.

⁴⁶ The 38th parallel was first made as the border between the North (occupied by the Soviet Union) and the South (occupied by the United States) in 1945 at the end of World War II.

⁴⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 99.

he was imprisoned again and tortured in Mokpo by an advance party of the North Korean People's Army who seized the southern parts of South Korea in August 1950, but was fortunately released.⁴⁸ After the Korean Army recaptured Seoul on September 28, 1950, he embarked on a significant ministry called the Immanuel Commando as he himself explained:

Even though our small Holiness Church, which previously declined due to the negative effect⁴⁹ of the Japanese rule just before its disbandment, was about to barely grow, many churches were burnt and some leading pastors in the Holiness Church were killed or abducted during the Korean War. I could not turn a blind eye to the Church undergoing suffering again and again.⁵⁰

After the conclusion of the war, it was a very clear-cut purpose of the Immanuel Commando to circulate many farm villages and mountainous districts to “rebuild all the atrophied Holiness churches” from the 25th of May, 1954 to the 27th of April, 1955.⁵¹ The theological foundation of this ministry was based on his belief that “the Lord is the friend of the weak and the poor, and He wants His servants to be like Him as well.”⁵²

From 1955 to his death in 1965, Lee dedicated his life to various types of revival ministries: 1) Revival meetings for Jubilee Celebration from the 27th of April 1955 to the 18th of March 1956 to concentrate on the establishment of one thousand district churches as a preparation for the celebration of Jubilee in the Holiness Church.⁵³ 2) Jubilee Evangelistic Team for seven months – from May to December in 1957 – to serve the Holiness Church by leading fifty revival meetings per year⁵⁴ resulting in

⁴⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 104-9.

⁴⁹ The Holiness Church was persecuted and forced by Japan to disperse because of their radical view of the Second Coming of Jesus which was believed to be against the Japanese Emperor worship. See Seong-deuk Oak, “The disbandment of the Holiness Church on the 29th of December in 1943,” at <https://koreanchristianity.tistory.com/749> accessed on the 23rd of December, 2019.

⁵⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 112.

⁵¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 112.

⁵² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 124.

⁵³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 154.

⁵⁴ Lee led seventy revival meetings in spite of targeting at fifty services. See Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 185.

raising finances to help needy churches, for the establishment of the Jubilee Commemoration Church in *Munrae-dong*, and for missionaries to Taiwan.⁵⁵ 3) Leading seven revival meetings in *Jeju* Island. 4) Tour for evangelism in the United States during 1959 to pay back the debt of Korea to American missionaries and to pay a sympathetic visit to Korean residents in the United States. One of the significant fruits of Lee's ministry this time was that numerous financial supporters were made for the Korean Church when he preached at the National Association of Evangelicals meeting as a Korean representative.⁵⁶ 5) Tour of Revival meetings from 1961 to 1963, leading one revival service daily; he visited four hundred and eighty churches during the revival meetings.⁵⁷ 6) Lee's last sermon on the 23rd of July in 1965 for the Holiness Church⁵⁸ at the Assembly was delivered with the title "Those who love the Lord" just several days before his death on the 2nd of August in 1965.⁵⁹

3.2 The Formation of the Healing Theology

3.2.1 Socio-Politico-Economic Contexts

The significance and uniqueness of Lee's healing ministry can be confirmed by the fact that he ministered to the Korean people in the context of suffering.⁶⁰ The historical background of Lee includes all the sombre moments of the Korean Church: 1) the Japanese occupation (1910-1945), 2) the persecution of the Communists (1945-1950), and 3) the Korean War (1950-1953). This specific context influenced Lee to formulate his healing theology in terms of comfort and hope for the broken-hearted and the marginalized. When Lee was passionate about studying the Bible since his conversion in 1920 through his graduation from a Bible school in 1928, the Korean

⁵⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 187.

⁵⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 207.

⁵⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 250.

⁵⁸ The Holiness Church was previously divided into two groups. Both groups joined the Assembly.

⁵⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 250.

⁶⁰ Comparing the contexts of Kim and Cho, Lee is the only one whose ministry underwent the two most significant challenges from the Japanese occupation and the Korean War. Kim's ministry ended just four months after the breakout of the Korean War and Cho started his ministry after the Korean War.

Church suffered serious persecution under Japanese rule. This was the time believed to be “the most frustrating crisis of disappointment” with “nihilism” resulted from 1) the failure of the 3.1 Independence Demonstration in 1919, 2) the rampant spread of Communism in the northern part of Korea around the time of independence, and 3) secularization under Western influence in the southern part of Korea after independence.⁶¹ A survey shows how the Korean Church received a blow right after the failure of the IMK: the population of the Presbyterian and Methodist Churches significantly dropped to 22,409 from 179,544, and only 88 of 2,177 churches survived.⁶² It is not an unexpected consequence when the influence of the Christians over the movement is considered: among the arrested for leading or participating on the IMK, 244 people (about 50%) out of 489 were Christians, 125 (25.6%) were *Chondogyo*,⁶³ and 120 (24.5%) were Buddhists.⁶⁴

When Lee embarked on revival ministries in 1938, there was not much difference in terms of the degree of hardships to undergo. People groaned under tyranny while being forced for Shinto worship, a compulsory manpower draft, Japanese military sexual slavery, compulsory labour, Japanese name, and so on. In regards to this, Kang views Lee’s ministry as what brought about “joy,” “peace,” “courage,” and “hope” to

⁶¹ Gyeong-bae Min, “Lee Seong-Bong Moksai Buheungundong Jaemyeong” [Re-examination of Seong-bong Lee’s Revival Movement], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksai Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 195.

⁶² The Society of the History of Christianity in Korea, *Hanguk Gidokgyoui Yeoksa* 2, 48.

⁶³ *Chondogyo* was originated from *Donghak* which was founded by Je-Woo Choe for equality for all. The spirit of *Donghak* was inherited by Byeong-Hui Son through Si-Hyeong Choe, and Son established *Cheondogyo* in 1905. It was the ideal of *Chondogyo* to create earth heaven not in the afterlife but in this present life by establishing an egalitarian and ethical society. Encyclopedia of Korean Culture, “천도교” [*Cheondogyo*] at <https://encykorea.aks.ac.kr/Contents/Item/E0055819> and “동학” [*Donghak*] at <https://encykorea.aks.ac.kr/Contents/SearchNavi?keyword=%EB%8F%99%ED%95%99%EC%9A%B4%EB%8F%99&ridx=1&tot=1411> accessed on January 29, 2020.

⁶⁴ The Society of the History of Christianity in Korea, *Hanguk Gidokgyoui Yeoksa* 2, 48.

the oppressed people.⁶⁵ Min also concurs that “Lee was sent by God as His ambassador to proclaim comfort and hope” by which Korean people could endure the pain of one of the darkest ages of Korea.⁶⁶ This was well observed even in the report of Lee on his revival meetings conducted right after Independence Day in 1945. He said “all the oppressed with hunger and thirst under the Japanese rule were filled with joy, and wherever I went spiritual fire was kindled” resulting in bringing many people to Jesus.⁶⁷

The Communists continued to persecute the Korean Church even after Independence Day in the northern half of the country because Korean Christians were misunderstood as if: 1) they were at the beck and call of imperialists and capitalists, 2) they obliterated the independent spirit by having people fall into the trap of complacency 3) they propagated superstition and fallacy despite the development of scientific thought.⁶⁸ Even when the Korean War broke out and the Korean peninsula was about to be occupied by the Communists in the South, Lee endeavoured to give hope and courage to the disappointed people by composing the following song entitled “Wait A Little More”:

1. When the One admired by all nations will descend shaking heaven and earth, your wish will come true.
2. Do not be discouraged when your prayer seems not to be answered. Wait a little more since everything has its time.
3. Although you are tired body and soul and suffer defeat after defeat. Wait a little more while desiring God. (Chorus) Taking hold of faithful promise, wait a little more, wait a little more.⁶⁹

⁶⁵ Geun-hwan Kang, “Lee Seong-Bong Moksau Buheungsayeok” [The Revival Ministry of Seong-bong Lee], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 138.

⁶⁶ Gyeong-bae Min, “Lee Seong-Bong Moksau Buheungundong Jaemyeong,” 187.

⁶⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 97.

⁶⁸ The Society of the History of Christianity in Korea, *Hanguk Gidokgyoui Yeoksa* 2, 57.

⁶⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 109-10.

This is the repeated message of hope and comfort from God to the suffering Korean people. It is unquestioned that Lee played a pivotal role in this Korean context in the sense that the role of a revivalist must not be limited to preaching on repentance and spiritual revivals but should help the oppressed to be comforted and encouraged to face the reality of suffering and wait for God's salvation. This echoes Kim's understanding of suffering as the center of Christian spirituality. The healing ministry of Lee was a great tool not only to set the sick free from their physical illnesses but also to help them feel the reality of God's faithfulness and love.

Lee's healing theology was also formed together with his hamartiology when the Korean Church found herself in desperate spiritual, emotional, and physical straits. As an important observation, Lee normally attributed the cause of illnesses to sin although he did not say every sickness comes from sins. This theological framework was further developed and confirmed through the historical Korean contexts of suffering. His understanding of God's punishment was well portrayed in the following excerpt:

As God used Babylonian to punish the Israelites when they committed sins, Korea has been beaten with the bat of the 36-year Japanese colonization because of the sins committed by the *Choseon* Dynasty for five hundred years. We are being beaten with the bat of communists since we are not grateful to God for giving us the independence and continued to live sinful life.⁷⁰

According to Lee's perspective, Koreans should suffer those trials because of their sins against God.⁷¹ He believed that sinful life can cause suffering as God's punishment. In this sense, it was also an urgent message for Lee to deliver to the suffering Korean Church that people must repent for God's forgiveness so that the punishment may be ended. However, the strength of Lee's healing theology is that the central point of his message was not the punishment itself but God's faithfulness and love that encouraged

⁷⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 108.

⁷¹ This is a stark contrast to later healing preachers like Cho, whose theology is deeply rooted in the notion of the Good Father.

the Korean Church to come back to God and work for Him.⁷² His theology of divine healing was developed in the same perspective. The suffering from sickness generated by sins can be used by God as His punishment, and repentance is the only solution to the problem. In this regard, Lee's hamartiology is closely linked to soteriology.

Lee's theology of spiritual warfare was also getting into shape in the war-torn context of Korea. One of the most interesting revival ministries of Lee was what he named as the Immanuel Commando. This ministry was unique enough to attract our attention in terms of its military terminology which was not used by Lee until the Korean War. When Lee embarked on the mission of reconstructing the war-torn Holiness Church, he gave the background of his new ministry stating that, "I am being taken as a captive of the Cross commando to serve the evangelistic teams battling in their own places....First of all, I am going to *Gangwon* province where the unit on the frontline is more inactive than that in the rear area."⁷³ As highlighted with the words "commando," "captive," "battling," "frontline," and "in the rear area," his reports on those events were full of military terms. In the first report of the Immanuel Commando, Lee described the revival meeting with other kinds of military terms such as "array" for gathering, "veteran" for the lead pastor, "soldiers" for church members, and "rearmament" for spiritual renewal. He also understood his revival ministry as a "hand-to-hand-fight" against the "large force of Satan."⁷⁴ This helps one see how spiritual warfare became an important aspect of Lee's theology in the specific context of the war-torn Korean Church.

3.2.2 Christian Context

Even though it is not an absurd argument that Lee was greatly influenced by his denominational teaching especially on the four-fold Gospel: Regeneration,

⁷² Seong-bong Lee, *Sarangui Gangdan*, 106.

⁷³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 124.

⁷⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 125.

Sanctification, Divine Healing, and the Second Coming of Jesus,⁷⁵ Lee's healing theology still needs to be viewed as a continued legacy of the Korean Church especially on repentance and healing. According to Lee, those two experiences were what he had already encountered before being involved in the Holiness Church. He mentioned his denominational background by saying that "I was first saved in a Presbyterian church, spent about ten years in a Methodist church, and moved to a Holiness church when I was 24 years old."⁷⁶ This explains that Lee underwent his regeneration in a Presbyterian church and his healing in a Methodist church since his periostitis lasted for three years from 1918.⁷⁷ That is to say, Lee's perspective on repentance and healing was first formed not in the Holiness Church. His theology, therefore, should be understood in a much broader scope rather than the Holiness Church background although his theological orientation was substantially made in the Holiness Church.

The idea that the theology of repentance is a spiritual legacy of the Korean Church, and it was inherited by Lee as a continuation from the great revival movement in Korea since 1903 is very persuasive. Repentance takes a significant position in the Korean Church from the beginning. "Sensitive feeling of guilt and repentance" was observed by a missionary to Korea as one of the most noticeable characteristics of the early Korean Church.⁷⁸ It is not surprising that one of the most commonly preached messages in Lee's sermons was also repentance.⁷⁹ Lee led many revival meetings based

⁷⁵ Gi-ho Seong, "Sajung Bokeumgwa Lee Seong-Bong Moksau Buheungundong" [The Four-Fold Gospel and the Revival Movement of Seong-bong Lee's Revival Movement], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 278.

⁷⁶ This later became one of his motivations to serve not only in the Holiness Church but also other denominational churches. See Seong-bong Lee, *Malo Mothameon Jukeumeuro*, 79.

⁷⁷ It was 1923 when Lee joined the Holiness Church.

⁷⁸ G. H. Jones, "The Growth of the Church in the Mission Field," 416-42.

⁷⁹ Dong-seon Lim, "Hanguk Gidokgyo Yeoksae Yeongweonhi Bitnal Keun Byeol" [The Big Star that will always Shine in the History of the Korean Christianity], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 76.

on his belief centring on the theology of repentance.⁸⁰ This important legacy of the Korean Church was characterized with a modifying word, “thorough” as Lee admitted that his understanding of repentance was inadequate upon realizing that “a thorough repentance should bear its fruits.” Consequently, he wanted to pay back for whatever he previously cheated on. A good illustration of this is that he tried to pay back four times the rail ticket that he cheated on when he was 14 years old.⁸¹ Others who attended the healing services did similar things: for example in a revival meeting at *Andonghyeon* an elder paid back for what he had stolen from his nephew’s house several decades ago.⁸²

Thorough repentance which needs to be accompanied by practical indemnification was actually a tradition of the Korean Church since the Great Revival in 1907. A report of the Northern Presbyterian missionary Blair on the result of the Spiritual Awakening in 1907 shows that many people repented from their sins by paying back for whatever they had stolen..It was a painful mement for Blair to see his church members bringing back what they had stolen from their missionaries.⁸³ In fact, this type of thorough repentance accompanied by practical indemnification was what characterized the Korean Church under the influence of the Revival movement from its beginning and made a great impact on the Christian life. Lee was not an exception to this Christian tradition of thorough repentance.

As Lee was greatly influenced by the Revival movement of Pyeongyang in terms of repentant prayer, nobody can deny the significance of the Holiness Church over Lee’s revival ministry including divine healing. As often noticed by scholars, Lee’s ministry was greatly influenced by the Holiness Church in terms of “its motive and

⁸⁰ Gyeong-bae Min, “Lee Seong-Bong Moksau Buheungundong Jaemyeong,” 213.

⁸¹ Moreover, it is understandable that there were many similar results in Lee’s revival meetings. Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 38-9.

⁸² Seong-bong Lee, *Immanuel Gangdan* [The Pulpit of Immanuel] (Seoul: Word of Life Books, 1993), 165.

⁸³ Yong-gyu Park, *Ibuleul Ggeuji Mara* [Do Not Quench This Fire] (Seoul: Seoul Cultural Publishers, 1968), 115.

process,” and “methods and character.”⁸⁴ Lee also has no hesitancy in attributing his successful ministries to the time at the Holiness Church Bible School as he said that “the 3-year training at the Bible school was a good preparation for my evangelistic life.”⁸⁵ Lee believed that he could witness divine healing by “receiving, relying on, experiencing, and preaching it [divine healing] as one of the four-fold Gospel of the Holiness Church.”⁸⁶ It was very evident that divine healing is what Lee studied and systematized during his school years. In this regard, it may be, of course, argued that Lee’s personal experiences of regeneration and divine healing were theologized in a systematic way through the theological education at his Bible school.

Another crucial factor that affected Lee’s healing theology is the mystical context of the Korean Church. Park discovered that when Lee became a revivalist in the 1930s, the Korean Church was being swayed by the mysticism of Yong-do Lee that could never be condoned by the Holiness Church.⁸⁷ That is why Myeong-jik Lee who was the most representative theologian of the Holiness Church during that time criticized Yong-do Lee’s mysticism by writing in 1933 for his denominational magazine, *Hwalcheon*, under the title of “the Works of the Holy Spirit and of the Evil spirit.”⁸⁸ This created an environment where people needed to have a wariness of healing practitioners. Lee’s healing theology was evidently developed in this context when he was receiving the theological education from his Bible school. Many mystical events seemed to be known to Lee, as his concerns about mysticism were expressed in his article for *Hwalcheon*:

⁸⁴ Geun-hwan Kang, “Lee Seong-Bong Moksau Buheungsayeok,” 137.

⁸⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 41.

⁸⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 100.

⁸⁷ Myeong-su Park, “Lee Seong-Bong Moksau Saengaewa Buheungundong” [Seong-bong Lee’s Life and Revival Movement], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 226.

⁸⁸ Myeong-jik Lee, “Seongsinui Yeoksawa Akyeongui Yeoksa” [The Works of the Holy Spirit and the Evil spirit], *Living Water* (April 1933): 1-4.

According to the Bible, divine healing is one of the Spiritual gifts. However, it has been reported many times in newspapers that someone prayed for the sick without knowing whether or not they are truly given the Spiritual gift of divine healing, and resultantly caused big problems while behaving irrationally.⁸⁹

It must be observed that in contrast with many of the observers of divine healing in Lee's revival meetings, Lee tried not to make it a central point of his revival ministries. Instead he argued that those who became Christians by experiencing a miracle like healing can be easily tempted to become the believers of superstition and take the glory that should be taken by God.⁹⁰ This belief was not a theoretical idea to Lee but what he observed in his ministry. When he was pastoring a church in *Mokpo*, one female church member went astray by following a superstition and finally left the church.⁹¹ That is why Lee encouraged his audience to focus on reading the Bible, not on experiencing "signs and wonders."⁹² In this specific context, he felt the need to develop and present his perspective on divine healing in relation to the works of the Holy Spirit. It was his advice for the Korean Church that "the baptism of the Holy Spirit is not about what can be seen in appearance such as shaking of the body, seeing, smelling, or hearing something special."⁹³ For Lee "it [the BHS] can be discerned by its fruits as the true Holy Spirit transformed the inner being."⁹⁴ This helps one to understand why and how Lee's pneumatology needed to be developed from a soteriological perspective without properly dealing with the spiritual gift of healing. Lee's healing theology does not give enough attention to the spiritual gift of healing, while his perspective substantially centres on Christology. Nevertheless, it is still ironic that the BHS was not systematically emphasized as a means of divine healing especially when most of his

⁸⁹ Seong-bong Lee, "Sowi Sinyu Godojareul Juuihal II" [Be Careful with the so-called Healing Practitioners] *Living Water* (March 1938): 1

⁹⁰ Seong-bong Lee, "Bokheungsaeob Sunhoe Yakbo" [Report on Revival Ministry], *Hwal Cheon* (June 1939): 37.

⁹¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 50.

⁹² Seong-bong Lee, *Sarangui Gangdan*, 209-10.

⁹³ Seong-bong Lee, *Sarangui Gangdan*, 48-9.

⁹⁴ Seong-bong Lee, *Sarangui Gangdan*, 48-9.

healing ministries were considered as the works of the Holy Spirit. It is true that Lee's healing theology in terms of pneumatology needs to be further developed since his understanding of the Holy Spirit for divine healing was not properly conceptualized in a systematic way.

3.2.3 Personal Context

It is impossible to discuss Lee's life without mentioning the impact of Lee's parents upon him. When Lee's family became Christians, a dramatic transformation took place. The suffering family became full of joy and dedicated their lives to God. The changed parents made a significant impact upon Lee's perspective on sin. The first observation made by Lee about his parents was interestingly what later became one of the most important theological backbones of Lee's ministry: repentance. When his parents came to Jesus, they started to experience anguish about their sins and went to a mountain with their son to repent. While Lee was listening to his parents repenting their individual sins, he realized an important truth that he took over a sinful nature from his parents.⁹⁵ The notion of the human depravity observed from Lee's early perspective resulted in the necessity of repentance, and this theological notion was easily developed to another idea that people became sick because of their sins in which case repentance should be the first priority.

Lee developed an important concept of retributive justice in his personal life. As in the case of most sicknesses contracted by Lee's family members, he believed in God's retributive justice. This idea first started from Lee's family. His parents accepted the death of Lee's two younger siblings as God's punishment since they believed the tragedy was triggered by their sins.⁹⁶ This was another theological orientation that Lee experienced in his childhood through his parents in the belief that sins give rise to

⁹⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 17.

⁹⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 23.

illness as retribution. This theological framework was often found in the conversations between Lee and his parents. When Lee went astray without believing in God, his mother always warned his son by telling him that “God will punish you if you do not repent when God urges you.”⁹⁷ These words foreshadow the tragic consequence of Lee’s prodigal life. He ended up contracting a serious disease and experienced hopelessness while waiting for his death. The message delivered by his mother was “Repent! It is not true that sinners go to the hell but the truth is that only those who do not repent go to the hell.”⁹⁸ This expression later became one of the most frequently preached messages in Lee’s revival ministries.

There was a common belief among Korean people that sickness is caused by spiritual beings and given as a “punishment.”⁹⁹ In as much the entire society of Korea was inundated with the notion of retributive justice, Lee’s perspective on retributive justice in terms of sickness as God’s punishment was developed.¹⁰⁰ This idea was deeply rooted in the notion of retributive justice.¹⁰¹ Lee theologized retributive justice as the justice of God. It was Lee’s perspective that “the retributive justice that has taken place in individuals, families, countries, and the world proves God’s existence as it appears as the justice of God.”¹⁰² The surface resemblance between the justice of God and retributive justice represents part of this larger current in Lee’s theological framework of God’s punishment for which sicknesses can be instrumental. It becomes even more evident that the notion of retribution was highlighted in his sermons: He

⁹⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 28.

⁹⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 32-3.

⁹⁹ Sung-deuk Oak, “Healing and Exorcism: Christian Encounters with Shamanism in early Modern Korea,” *Asian Ethnology*, vol. 69, no. 1 (2010): 101.

¹⁰⁰ It is notable that this theological notion was found before Lee’s theological education. In this regard, cultural and religious factors seem to be more influential than Lee’s theological training in forming retributive justice in Lee’s healing theology.

¹⁰¹ Retributive justice has been used to denote the idea of “what goes around comes around” in the sense that everything that occurs to us is the consequence of our own actions.

¹⁰² Seong-bong Lee, *Sarangui Gangdan*, 195.

preached that “people must be recompensed for what they have done,”¹⁰³ and that “it is a natural principle that sin goes to the sinners, water flows through watercourse, we get out what we put in, and we get compensated for what we have done.”¹⁰⁴ From the beginning of Lee’s Christian life and ministry, he was able to see the intrinsic connection between sickness and God’s punishment.

The zeal and passion for God that Lee learned from his mother became the foundation of his ministries. Whenever Lee looked back to his childhood, he seemed to be a proud son to his mother who was filled with a religious fervour to worship God right after her conversion. Lee quite often talked about this mother’s enthusiasm for God while describing it with “the zeal for the truth,” “in a passion of supplication that she wants to learn a hymn,” “studying so hard,” and “she became a teacher at a Christian school only six months after believing Jesus.”¹⁰⁵ It can be easily extrapolated from these informative data that the first lesson taken from his mother was an earnest and ardent attitude. Partly because of this enthusiastic mother, Lee later became a famous revivalist with a great passion for God and His people. This assertion does not seem to be an illogical deduction when one takes a close look at how Lee could be encouraged and awaken for his ministries. He said that “I often got encouraged when I remember my mother who already passed away....Whenever I think about her enthusiasm I got awaken.”¹⁰⁶ It is true that the influence of Lee’s mother cannot be treated lightly if we pay attention to how Lee was raised by his mother with Christian practices and values: she prayed for Lee quite often, taught him Korean, encouraged him to read the Bible so

¹⁰³ Seong-bong Lee, “Myeongsimdo Ganghwa” [The Heart of Man], 1949, in *Cheolroyeokjeongganghwa, Myeongsimdoganghwa, Yonaseoganghwa*, edited by Seongbonghoe (Seoul: Lifebook, 1993), 259.

¹⁰⁴ Seong-bong Lee, “Yonaseoganghwa” [Jonah], 1957, in *Cheolroyeokjeongganghwa, Myeongsimdoganghwa, Yonaseoganghwa*, edited by Seongbonghoe (Seoul: Lifebook, 1993), 165.

¹⁰⁵ Sung-deuk Oak, “Healing and Exorcism,” 18-20.

¹⁰⁶ Sung-deuk Oak, “Healing and Exorcism,” 18-20, and Seong-bong Lee, *Immanuel Gangdan*, 102.

that he could read through once the New Testament at the age of five, and instructed him in public prayer at the age of six.¹⁰⁷

The second figure that has been influential on the formation of Lee's healing theology is Ik-du Kim. As this research started from Ik-du Kim, his influence on the development of Korean healing theology is essential in many ways. There was a strong connection between Kim and Lee even in the early life of Lee. It is not a coincidence that Lee's first spiritual journey started from his Presbyterian church background for the first ten years.¹⁰⁸ Lee's first encounter with Kim took place when Lee attended Kim's Sincheon Presbyterian Church in Hwanghae state while his mother was invited by Kim to teach for three years at Gyeongsin Elementary School founded by Kim's Church until Lee's family left the Sincheon area when Lee was thirteen years old.¹⁰⁹ In the eyes of a young Lee, Kim was an object of veneration. Lee loved to hear Kim's preaching and was frequently inspired by him to the point that he dreamed to be a revivalist like Kim in the future.¹¹⁰ He seemed to be under Kim's influence up until he graduated from his elementary school in 1913.

Even though Lee in his autobiography does not provide any further information on his relationship with Kim after 1913, Kim seemed to be still influential even in the Holiness Church during the 1930s. Park observed that Kim's healing ministry was welcomed and introduced in the Holiness Church magazine *Hwalcheon* as follows: "Heaven and Hell" in 1932, "The Baptism of the Holy Spirit" in 1934, and "The Demand of Life and the Bible" in 1937.¹¹¹ It can be, therefore, inferred that Lee still admired the great revivalist Kim when his ministry was limited to pastoral works although he was occasionally involved in revival ministries. This admiration of Lee for

¹⁰⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 21.

¹⁰⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 79.

¹⁰⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 23.

¹¹⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 24.

¹¹¹ Myeong-su Park, "Lee Seong-Bong Moksaui Saengaewa Buheungundong," 225.

Kim as a revivalist is evident from his testimony when he was to be appointed as a national tour revivalist. This happened in 1937 – 24 years after the young Lee met Kim for the last time – as Lee re-encountered with his role model in his dream:

When I was attending the General Assembly, I was taking a nap in a small room on the fourth floor of the Bible school since I was so exhausted from praying all night and having meetings. Only half awake, I saw Pastor Kim coming to me and laying his hand in my right side to pray for me. As soon as his hot hands touched me, an explosion of fire took place in my body. It was so hot. I was taken by surprise while jumping off the bed, and realized that it was a dream...It was the baptism of the fire. On that night I was appointed as revival pastor.¹¹²

Lee links this mysterious experience to his earlier dream to be like Kim as a great revivalist. This story shows Lee's admiration for Kim as if he wants to succeed Kim's revival ministries. It is quite interesting that Kim was forcefully dismissed from his pastoral works by the Japanese authority due to his resistance to Shrine worship in 1942 – just a few years after Lee started his revival ministry nationwide. In this regard, Hong asserts that Lee inherited the spiritual legacy of Kim as a revivalist despite Lee's Holiness Church background.¹¹³ Now the question is "what specific elements were handed down to Lee from Kim?" Min opts for the "structure" and the "message" of Lee's revival meetings¹¹⁴ while Hong adds "divine healing".¹¹⁵ In order to scrutinize what was shared between Kim and Lee, more will need to be discussed on this topic in the final chapter where the healing theologies of Kim, Lee and Cho are to be systematically explored to conceptualize the common theological elements among the three.

¹¹² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 62.

¹¹³ Gyeong-bae Min, "Lee Seong-Bong Moksau Buheungundong Jaejomyeong," 192.

¹¹⁴ Gyeong-bae Min, "Lee Seong-bong Moksau Buheungundong Jaejomyeong" 189.

¹¹⁵ Chi-mo Hong, "Lee Seong-Bong Moksau Saengaewa Sinang Sasang" [Seong-bong Lee's Life and Religious Belief], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 497.

If Ik-du Kim played a pivotal role in providing Lee with a practical example of revival ministry, Myeong-jik Lee's role was more substantial than Kim's in terms of a theological foundation of healing theology. If Kim is a nationwide revivalist, Myeong-jik Lee was the most representative scholar as well as a revivalist inside the Holiness Church. According to Noh, Myeong-jik Lee was the most authoritative figure at the Gyeongseong Bible School (denominational Bible school of the Korean Holiness Church) apart from foreign missionaries. By the year 1921, he became the driving force of the revival of the Holiness Church.¹¹⁶ His influence was extended even to the denominational magazine as the editor-in-chief in 1922 and to an administrative role for the Holiness Church on the board of directors in 1924.¹¹⁷ Myeong-jik Lee was already a prominent man when Seong-bong Lee entered the Bible school in 1925. His influence over Lee was not based merely on his role and position. Lee admired Myeong-jik Lee as his teacher for the fact that his lectures and preaching were so touching.¹¹⁸ The love and admiration of Lee for his teacher was often noticed by others. Kang who later served the Holiness Church as the general superintendent witnessed that "Lee always trusted his teacher, and listened to him."¹¹⁹ If Lee's theological perspectives were shaped at his Bible school, Myeong-jik Lee's influence must be the most significant factor due to his position and the respect gained by Lee as his teacher. One of the common aspects shared between Myeong-jik Lee and Seong-bong Lee is the emphasis on the four-fold Gospel centred on repentance. A report on Myeong-jik Lee's revival meeting depicts the atmosphere as follows:

¹¹⁶ Jae-yang Noh, "A Study on Revival Movement by Rev. Sung Bong Lee" (Ph.D. diss., Hoseo Divinity School, 2004), 58.

¹¹⁷ Jae-yang Noh, "A Study on Revival Movement by Rev. Sung Bong Lee," 58.

¹¹⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 38.

¹¹⁹ Shin-chan Kang, "Naega Mannan Geoin Lee Seong-Bong Moksa" [Seong-bong Lee, The Ginat that I have met], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksaui Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 17.

Because of the prominent works of the Holy Spirit, the general attendants were showed by grace when the thick cloud was opened and the rain of grace fell down. The place was filled with the feeling of effervescence through the repentance of sin offering, humble testimony and fierce repentance from all audience together with male and female ministers.¹²⁰

Although this sounds more poetic than the report of Seong-bong Lee, the salient point is still the same: it is the works of the Holy Spirit that bring about repentance among people and always with an indescribable feeling of joy.¹²¹ It was a repeated message of the Korean Church as the Holiness Church continued to develop the idea from the revival movement in 1903 and 1907 in a more systematical way especially in terms of the four-fold Gospel. In this regard, the influence of Myeong-jik Lee appears to be two-fold: repentance and healing. Repentance was one of the most key factors to understanding the prominent works of the Holy Spirit while healing was one of the core messages that should be proclaimed by the church as a part of the gospel. Especially the necessity of thorough repentance is what Lee learned from his Bible school through Myeong-jik Lee, and later it was further developed by Lee as a prerequisite for divine healing.¹²²

Lastly, supernatural healing experience is not only what produced the fruitfulness of Lee's ministries¹²³ but also what played the most fundamental role in forming Lee's healing theology. Park contends that Lee's supernatural experiences of divine healing later became "the roots of his healing ministries."¹²⁴ This argument is persuasive if one pays attention to the fact that Lee was not a mere healing practitioner who has performed many healings just for others, rather a living testimony of divine healing for

¹²⁰ Myeong-jik Lee, "Gyeongnimeseo Iljugan" [A Week in Gyeongnam] *Living Water* (October, 1924), 47.

¹²¹ This echoes Kim's notion of repentance. Kim and Lee shared a basic pneumatological concept of regeneration, although Lee added one more aspect of sanctification to it.

¹²² See the next section on repentance under healing theology.

¹²³ In-gyo Jeong, *Sindeok Gyohoe 70 Junyeon Haksul Nonmunjib* [Symposium Paper for the 70th Anniversary of Sindeok Church] (Seoul: Sindeok Church, 1997), 149-52.

¹²⁴ Myeong-su Park, "Lee Seong-bong Moksai Saengaewa Buheungundong," 226.

himself. Lee used only his personal examples of being healed when he wrote one of the chapters of his autobiography under the title of “the miracle of divine healing” instead of the healing story to the sick. Lee gave a detailed account of his experience of healing:

I was suffering from pulmonary distoma for a long time which caused me to be called mayfly [since his appearance was awfully thin as if he may die soon]. I was so emaciated when I studied at my Bible school and when I pastored in Suwon. However, I was healed of diseases including peritonitis by praying day and night while recuperating for several months. I later became a fatty weighing about 82.5 kilograms.¹²⁵

From the beginning of his life and throughout his ministry, divine healing was a powerful message which was deeply rooted in his practical life and his personal experiences of being healed.

Lee’s personal healing experience provides concrete evidence for his theological premise: sickness can be brought by sins. In the first healing encounter, he had to confess all of his sins such as “breaking the Sabbath,” “getting dead drunk,” and “doing all sorts of bad and shameful things.” More interestingly, Lee’s mother directly equated those things to “breaking God’s commandments,” and believed that his sickness was its consequence.¹²⁶ A similar event occurred when Lee faced death at the age of 28 due to a recurring disease. He refused to take medication as he tried to repent thoroughly believing divine healing.¹²⁷ These personal experiences of sickness and healing were most likely to remind Lee of what he had previously learned from his Bible school: “sickness is the wage of sins and it comes from Satan.”¹²⁸ Lee’s personal encounters with divine healing for himself from the beginning of his Christian life became a firm

¹²⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 100.

¹²⁶ Interestingly, Lee’s mother was more straightforward in rebuking Lee for his sins of “breaking God’s commandment” and “disobeying his parents.” See Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 29-30.

¹²⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 47.

¹²⁸ See Seong-bong Lee, *Buheungui Bigyeol* [The Secret of Revival] (Seoul: Word of Life Books, 1993), 49 and Seong-bong Lee, *Sarangui Gangdan*, 151. However, Lee also presented other causes of sickness such as carelessness, overwork, immoderation, God’s punishment, training for blessings, for God’s glory. See Seong-bong Lee, *Buheungui Bigyeol*, 48.

foundation of his healing theology that repentance should be first sought as people became sick.

The schematized sequence, “sin leads to sickness” was further developed to another level of a theology of suffering from Lee’s perspective. He believed that sickness or suffering are not evil all the time according to his personal healing experiences. This needs to be explored under the theological term, “providence.” The providence of God is one of the three most important terms together with the power and love of God to depict the entire life of Lee as he stated in his autobiography:

I thank God that I have lived my whole life under the Lord’s power, love, and providence since my birth to the Korean Peninsula. I am composing this book wishing that many people may realize the Lord’s power, love and providence through this humble autobiography.¹²⁹

For Lee all things that he went through was under God’s providence. The first incident of God’s providence was when his sickness was not immediately healed after his regeneration experience but rather lasted another three years. During this time, Lee was arrested by the Japanese police for his involvement in supporting the independence movement, yet subsequently released because of his sickness.¹³⁰ Lee’s healing theology that everything is from God whether joy or sadness, health or sickness, life or death¹³¹ was based on the faith that God is in control, and this belief was confirmed in his personal life. Lee’s sickness also became a chance to revive his belief.¹³² In other words, sickness is not only the end of God’s providence as a punishment in Lee’s theology but also a beginning of a new life in Jesus. This theology led Lee to develop another argument that “one needs to have a dramatic experience of miraculous healing

¹²⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, preface.

¹³⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 34-5.

¹³¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, preface.

¹³² Myeong-su Park, “Lee Seong-Bong Moksau Saengaewa Buheungundong,” 219.

in order to be trained as an influential evangelist.”¹³³ Having explored all those perspectives of Lee on God’s providence, it appears that everything can be used according to God’s will, even sickness. This is Lee’s practical theology formed from his experience of personal suffering.

3.3 Healing Theology

3.3.1 Healing and Suffering

Lee defined divine healing as God’s “supernatural”¹³⁴ and “direct”¹³⁵ intervention to heal the sick. That is why it was viewed as “a supernatural treatment” whereas medical treatment was considered a “natural one.”¹³⁶ Divine healing, therefore, centres on “the power and promise of God to heal.”¹³⁷ Even though relying on medical treatment is not sin in Lee theology, it is important to prioritize God’s supernatural treatment over the natural treatment.¹³⁸ Not surprisingly, there is no record in Lee’s autobiography that he used medical treatment. Instead, he normally refused it and relied on his persistent prayer for divine healing.¹³⁹

When it comes to the purpose and motivation of divine healing, the glory of God emerges as the central theme in Lee’s theology. He sought to develop his healing theology based on Psalm 50:15: “And call upon Me in the day of trouble; I shall rescue you, and you will honor Me.” Lee’s main argument was that “the motivation of divine healing must be for the glory of God.”¹⁴⁰ This notion resulted in two other theological arguments that divine healing is a great tool “to spread the gospel”¹⁴¹ and those who

¹³³ Seong-bong Lee, *Buheungui Bigyeol*, 164.

¹³⁴ Seong-bong Lee, *Sarangui Gangdan*, 65.

¹³⁵ Seong-bong Lee, *Buheungui Bigyeol*, 48.

¹³⁶ Seong-bong Lee, *Buheungui Bigyeol*, 47.

¹³⁷ Seong-bong Lee, *Buheungui Bigyeol*, 47.

¹³⁸ Seong-bong Lee, *Buheungui Bigyeol*, 47.

¹³⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 101.

¹⁴⁰ Seong-bong Lee, *Buheungui Bigyeol*, 47.

¹⁴¹ Seong-bong Lee, *Sarangui Gangdan*, 65.

want to be healed must decide to “live the rest of their lives for God.”¹⁴² In Kim’s healing theology, divine healing is not just a miraculous experience. Instead, it is a beginning of another life for God’s Kingdom. For Lee, a life lived for the glory of God means a life fully dedicated to an evangelistic ministry to expand God’s Kingdom through signs and wonders like divine healing. His belief that the “authority and power to heal the sick was given to the disciples in the Bible for the spread of the gospel”¹⁴³ led him to a life and ministry that were devoted to healing ministries for bringing many people to God. In this regard, Kim believed that through his healing ministry he could share the gospel with numerous people.¹⁴⁴

Suffering takes a unique place in Lee’s theology as Lee presented sin as the number one cause of sickness. Sin was believed to “destroy not only souls and bodies but also individuals, families, societies, and countries.”¹⁴⁵ That is why the world is a place inundated with tears and suffering while it is a temporary shelter prior to the eternal one.¹⁴⁶ That is where Jesus’ ministry became significant. In Lee’s view complete healing will be eventually conferred in the *parousia* but it is important to know that Jesus also wanted to heal the sick in the present world. While Lee believed that sin is like “a doorway to God’s punishment,”¹⁴⁷ the good news of his healing theology is that God’s punishment is not the end of the story. Sickness and suffering were also another beginning of “God’s providence.”¹⁴⁸ In this respect, Park evaluates Lee’s preaching of repentance at his revival meetings as a “happy end” message of God’s blessings after repentance.¹⁴⁹ In fact, Lee’s healing theology signified the meaning of the suffering or

¹⁴² Seong-bong Lee, *Buheungui Bigyeol*, 50.

¹⁴³ Seong-bong Lee, *Sarangui Gangdan*, 65.

¹⁴⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 86.

¹⁴⁵ Seong-bong Lee, *Sarangui Gangdan*, 150-1.

¹⁴⁶ Seong-bong Lee, *Sarangui Gangdan*, 144.

¹⁴⁷ Seong-bong Lee, *Buheungui Bigyeol*, 51.

¹⁴⁸ Seong-bong Lee, *Buheungui Bigyeol*, 227.

¹⁴⁹ Myeong-su Park, “Lee Seong-Bong Moksai Saengaewa Buheungundong,” 223.

sickness as another chance to “hear the voice of God,”¹⁵⁰ “be renewed,”¹⁵¹ and “be fully dependent on God.”¹⁵² One of his sermons states that, “It is God’s providence that those who trust themselves and their environment became dependent only on God by the instrument of suffering that helps us to be clean. So, believe that suffering is what God permits.”¹⁵³ The important role of Lee’s experience of illness and healing can be observed from Lee’s confession that through the suffering of his sicknesses, he could be trained and purified to become God’s servant.¹⁵⁴ Suffering, therefore, needs to be understood not as a permanent divine punishment but as disciplinary action with love and care since Lee treated his illness as a divine action derived from “the absolute love of God” to “re-create” him to be a new person for God’s purpose.¹⁵⁵

This theology of suffering was further developed in the idea that when suffering comes, do not be afraid of it but consider it pure joy because: “everything comes from God,” “suffering is a great touchstone to test our faith,” and “suffering becomes the foundation for joy.”¹⁵⁶ In other words, God uses sickness in his sovereign plan, and the sick can still consider it joy not necessarily because of the belief that it will be eventually healed but because of the faith that God is in control and His will is always the best for us. Lee’s theological core of suffering is deeply rooted in God’s providence and sovereignty.

3.3.2 Prayer

Prayer is one of the keys to transforming Lee’s life into that of a successful revivalist performing numerous miracles in his ministries. When Lee was a little child his prayerful life began and he had a strong faith in prayer: “whatever we ask God in

¹⁵⁰ Seong-bong Lee, *Buheungui Bigyeol*, 50.

¹⁵¹ Seong-bong Lee, *Immanuel Gangdan*, 54.

¹⁵² Seong-bong Lee, *Buheungui Bigyeol*, 227.

¹⁵³ Seong-bong Lee, *Buheungui Bigyeol*, 227.

¹⁵⁴ Seong-bong Lee, *Sarangui Gangdan*, 28-9.

¹⁵⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 34-5.

¹⁵⁶ Seong-bong Lee, *Sarangui Gangdan*, 25-8.

prayer, it will be answered.”¹⁵⁷ Not surprisingly, Lee is quite often remembered and evaluated as a “man of prayer”¹⁵⁸ and “his ministries were fully prepared by prayer.”¹⁵⁹ This is because prayer in Lee’s healing theology is a practical tool to experience God’s healing power. He presented his idea on the power of prayer in arguing that “if one prays in troubles, the suffering disappears and all the hard problems are solved.... Through prayer, all diseases can be healed and the weak become strong.”¹⁶⁰ In discussing the significance of prayer for healing, he asserted that he could not only receive healing for his sickness but also heal the sick because God’s healing power is what God’s children can deliver to the sick through their prayers.¹⁶¹ Lee was aware of the power of prayer for healing not in the sense that special healing power abides in prayer but in the sense that the healing power always comes from the almighty God through prayer. Thus, prayer is the conduit of God’s healing power. In other words, prayer is instrumental in the process of bringing healing power from the divine Healer to the sick since for Lee, the power of prayer is to be given as the special privilege of being a son of the omnipotent and omniscience God.¹⁶² It is, therefore, to be noted that in Lee’s perspective the focal point of prayer for healing is not a human effort but God.

According to Lee’s broad definition of prayer, it is considered as “God’s will,” “commandment,” “life of believers,” “sanctified life,” “spiritual warfare against Satan,” “action of faith towards God,” as well as “an action of love towards people.”¹⁶³ However, in a narrower sense, Lee defined prayer as “a great weapon”¹⁶⁴ to overcome

¹⁵⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 21.

¹⁵⁸ Dong-seon Lim, “Hanguk Gidokgyo Yeoksae Yeongweonhi Bitnal Keun Byeol,” 76.

¹⁵⁹ In-gyo Jeong, *Sindeok Gyohoe 70 Junyeon Haksul Nonmunjib*, 149-52.

¹⁶⁰ Seong-bong Lee, *Sarangui Gangdan*, 30-1.

¹⁶¹ Seong-bong Lee, “Revival Tour,” 38, Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 101 and 119-20.

¹⁶² Seong-bong Lee, *Sarangui Gangdan*, 201.

¹⁶³ Seong-bong Lee, *Sarangui Gangdan*, 82-3.

¹⁶⁴ This concept was further developed in his healing theology of spiritual warfare soon after the Korean War.

sufferings.”¹⁶⁵ The importance of prayer in relation to suffering was well explained in his simple statement that “One can realize the meaning of hardships through prayer. Moreover, the hardships will be removed as one prays. Even though they are not removed one will still be given the power to defeat/endure them.”¹⁶⁶ The purpose of prayer in sickness is not only to bring healing to the affected body but also to better understand, thank, and love God.¹⁶⁷ In this regard, his healing theology of prayer is not confined to the prayer for healing but developed into the prayer for endurance in suffering and a confession of love to God.

As far as the form of prayer is concerned, earnest prayer is the number one principle. Lee always emphasized its value in teaching his congregation on how to pray with some keywords such as “desperate attitude,”¹⁶⁸ “sincerity, earnest, and ardent heart.”¹⁶⁹ It is Lee’s message that “the greater trouble you have the more earnest prayer you should pray.”¹⁷⁰ He suggested that one should pray earnestly and wholeheartedly in order to make the prayer effective.¹⁷¹ This is because of his belief that a prayer without eagerness will not be answered¹⁷² and God will answer prayers of those who are desperately seeking Him.¹⁷³

This theological concept was specifically supported by two biblical passages: Luke 11:8 and Mark 2:1-12. Lee interpreted the story of asking for three loaves of bread in Luke 11:8 to lay stress on the necessity of the prayer with importunity.¹⁷⁴ While

¹⁶⁵ Seong-bong Lee, *Buheungui Bigyeol*, 227.

¹⁶⁶ Seong-bong Lee, *Buheungui Bigyeol*, 227.

¹⁶⁷ Seong-bong Lee, *Sarangui Gangdan*, 123.

¹⁶⁸ Seong-bong Lee, *Buheungui Bigyeol*, 90.

¹⁶⁹ Seong-bong Lee, *Buheungui Bigyeol*, 93.

¹⁷⁰ Deuk-hyeon Kim, “Pyeongseongdo Naegabon Lee Seong-Bong Moksanim” [Rev. Seong-bong Lee that I have met as a Layperson], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 30.

¹⁷¹ Seong-bong Lee, *Buheungui Bigyeol*, 94.

¹⁷² Seong-bong Lee, *Sarangui Gangdan*, 87.

¹⁷³ Seong-bong Lee, *Immanuel Gangdan*, 21.

¹⁷⁴ Seong-bong Lee, *Sarangui Gangdan*, 88.

emphasizing the passion of the four men who made an opening in a roof to lay down their sick friend before Jesus in Mark 2, he argued that this passionate request with importunity “moved the heart of the Lord.”¹⁷⁵ Other significant biblical supports for the necessity of earnest prayer were from 2 Chronicles 16:9 where it says “For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him” and from Psalm 119:131 of “I opened my mouth wide and panted, For I longed for Thy commandments.” Lee’s main argument was that prayer will never be answered with a lukewarm attitude¹⁷⁶ but prayers offered earnestly will eventually bring God’s power to the sick body.

This was not a simple theological lesson he cognitively learned from a book but rather his living testimony. When leading a revival meeting in *Haenam*, he was suffering from appendicitis. Lee did not take any medical treatment despite a doctor’s warning of death or living with disabilities. Yet he desperately prayed and was healed.¹⁷⁷ After this divine healing experience through his earnest prayer, he composed a song entitled “I am the Jehovah who heals You.”:

1. Little boy! Little boy! Look at me with an easy mind/ Look at me in silence. I am your Lord
2. Look at me although the pain of your sickness is severe/The sip of the bitter glass of the Cross! The Living Water!
3. My Lord! Let your will be done. I trust you/ I will bring you the glory to you whether in death or in life/ Look up to me with hope and be saved/ Call upon my name in trouble days and I will deliver you/ You will glorify me

(Chorus) Stand firm in your faith and look up to me with hope.¹⁷⁸

¹⁷⁵ Seong-bong Lee, *Sarangui Gangdan*, 88.

¹⁷⁶ Seong-bong Lee, *Sarangui Gangdan*, 87.

¹⁷⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 102.

¹⁷⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 102.

This song reveals some important theological aspects of prayer for healing. As aforementioned, the main actor in this song is not the sick boy but God and only two verses out of eleven are the words from the sick boy. Interestingly, the boy does not ask for healing. He rather asks for God's will to be done. However, it is a very clear theme that God is asking the boy to continually look at the Healer for hope. This is what underlies the foundation of Lee's healing theology that divine healing is primarily the work of God. However, the sick person is still required to participate in divine healing by consistently and earnestly praying to the Healer with hope and trust. Hence, Lee said that "the Lord reveals Himself and gives grace to those who desire for Him."¹⁷⁹ In other words, the characteristic of divine healing is what is called grace that cannot be gained by human merit but is conditioned by the willingness and earnest desire of the sick through prayer *in response to* the grace.

Lee's earnest prayer was expressed in various forms such as prayer vigils, prayer and fasting, early morning prayer, and mountain prayer. When he was about to graduate from his Bible school, he was not confident about his calling and equipping to start his ministry. The first thing that he did was a fasting prayer. For Lee, a prayer of fasting was a means to be dependent on God as he urgently needed "new power and wisdom" for his ministry.¹⁸⁰ It was often observed that when Lee felt limited in his ministries or needed God's empowerment, he commonly asked God for His power and wisdom through prayer and fasting.¹⁸¹ Prayer and fasting together with a prayer vigil were also utilized in Lee's personal life since he regarded the prayer as breaking down the authority of Satan through the work of God.¹⁸² He testified that his several fatal diseases

¹⁷⁹ Seong-bong Lee, *Immanuel Gangdan*, 25.

¹⁸⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 41.

¹⁸¹ Lee asked God for power and wisdom for his new ministry after graduation, Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 41. And he prepared himself in prayer and fasting for an important preaching ministry in the United States. Seong-bong Lee, "Miguk Sunwoe Jeondogi" [Report on Revival Tour in the United States] *Living Waters* (October 1959): 28-9.

¹⁸² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 41.

were healed through praying day and night. He specifically mentioned three healing experiences in light of the power of his earnest prayer: the healing of his pulmonary distomiasis in his childhood, and getting well from infirmities of his body during his college and pastoral time at Suwon area. In his autobiography he attributed the healing to his prayer by day and night.¹⁸³ It is also to be noted that Lee's life and ministry was heavily associated with mountain prayer. His first encounter with mountain prayer was made when he was a little child, and it later became an important weekly church event for Lee's church members, especially whenever the church needed God's miraculous intervention.¹⁸⁴ Mountain prayer was practiced when his prayer needed to be intensified to bring his earnest and urgent requests before God.

As another form of earnest prayer, dawn prayer can be found many times in reports and evaluations of Lee's revival meetings. 새벽기도회 (*sae-byeok-gido-hoe*) meaning "dawn prayer meeting" has been broadly accepted expression used by Koreans even today coupled with 새벽예배 (*sae-byeok-ye-bae*) meaning "dawn worship service." It indicates that prayer is the focal point of the meeting. It was reported by Lee¹⁸⁵ and observed by others¹⁸⁶ that many people were healed at the dawn prayer meetings. The fact that many people were healed at the dawn prayer meeting was attributed to Lee's prayers for the sick by laying on his hands upon them.

As far as Lee's practice of laying on of hands is concerned, Noh argues that "divine healing did not result from Lee's prayer with laying on of hands." He attributes

¹⁸³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 100

¹⁸⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 17; 51-2.

¹⁸⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 118, 121, and 159.

¹⁸⁶ Heui-beom Choe, "Malo Mothamyeon Jukeumeuro" [If You cannot Preach in Words, Preach by Death], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksaui Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 466.

it to the prayer of the sick and those who are praying together for healing.¹⁸⁷ Unlike Noh, it is Hong's assertion that Lee healed many sick people through prayer and laying on of hands, and Hong contends that the prayer with laying on of hands is similar to Ik-du Kim's healing ministries.¹⁸⁸ To weigh these two assertions, Hong's opinion appears more substantiated due to the firsthand witness to Lee's healing ministry: Deuk-hyeon Kim who attended Lee's revival meetings testified that "Lee intentionally chose the dawn prayer meeting for prayer with laying on of hands, and he prayed for the people together with the lead pastors of the churches after emphasizing repentance."¹⁸⁹ In spite of many witnesses of Lee's prayer of laying on of hands, he did not provide any theological explanation on its necessity apart from simple comments in his preaching on the methods of divine healing. A prayer with laying on of hands is what Lee presented as the first among nine elements.¹⁹⁰

However, it is hard to see any evidence that Lee considered that prayer itself creates divine power or controls God. Rather he gave a warning to those who had such a belief by telling them praying for the BHS is not supposed to be about "wonders, revelation, fasting, speaking in tongues, healing, and prophesy."¹⁹¹ It was Lee's concern that one could be misled into heresy by paying too much attention and meaning to prayer itself as a religious tool to ask for supernatural power. When prayer was considered as a means to bring God's healing power to the sick, one should note that Lee put more emphasis on self-inspection, the transformation of life, and the discernment of God's will in suffering than on the restoration of the sick body.

¹⁸⁷ Jae-yang Noh, "A Study on Revival Movement by Rev. Sung Bong Lee," 101.

¹⁸⁸ See Chi-mo Hong, "Lee Seong-Bong Moksau Saengaewa Sinang Sasang," and as a witness to Lee's prayer of laying on hands, also see Shin-chang Kang, "Naega Mannan Geoin Lee Seong-Bong Moksa," 16.

¹⁸⁹ Deuk-hyeon Kim, "Pyeongseongdo Naegabon Lee Seong-Bong Moksanim," 31.

¹⁹⁰ Commandment, holding hands, rebuke, repentance, faith of the sick, faith of middle person, the power of the Holy Spirit given through the BHS, and spiritual gift. See Seong-bong Lee, *Buheungui Bigyeol*, 48.

¹⁹¹ Seong-bong Lee, *Sarangui Gangdan*, 173.

3.3.3 Faith

As prayer plays a significant role in Lee's healing theology, faith is what should be preceding prayer. In signifying the value of faith embodied in prayer, Lee introduced a story at a church in *Geumcheon*:

There was a lady who showed signs of mental disorder due to the distress rooted from her sins. It was a worry in the church for a while. She eventually received her spiritual and physical salvations after praying in faith, leading to giving great glory to God.¹⁹²

In fact, it was not prayer alone by which the sick could be healed but prayer accompanied by faith was pointed out as a condition of divine healing. This is because for Lee, "the prayer without faith cannot please God, and it is like trifling with God."¹⁹³ Moreover, it is important to know that although faith takes a significant position in Lee's healing theology, Lee considered it as one of the "conditions"¹⁹⁴ and "methods"¹⁹⁵ of divine healing which means faith is not the only element leading to divine healing.

When it comes to what kind of faith is required for divine healing, he mentioned several aspects. He first argued that divine healing comes through "the faith in the promise and power of God, and God's will to heal."¹⁹⁶ Although Lee was aware of the fact that God does not heal all sick people, the emphasis of his healing theology is the faith that God wants to heal based on the biblical passages where divine healing took place and when it was promised to be given again in the same way.

Secondly, the God of love was often acknowledged as the Giver of what is asked for.¹⁹⁷ It was repeatedly observed that those who witnessed divine healing came back to

¹⁹² Seong-bong Lee, "Revival Tour" *Living Waters* (October 1938): 38.

¹⁹³ Seong-bong Lee, *Sarangui Gangdan*, 88.

¹⁹⁴ Seong-bong Lee, *Buheungui Bigyeol*, 47.

¹⁹⁵ Seong-bong Lee, *Buheungui Bigyeol*, 48.

¹⁹⁶ Seong-bong Lee, *Buheungui Bigyeol*, 47.

¹⁹⁷ Seong-bong Lee, *Sarangui Gangdan*, 109.

God while praising Him for “His power and love.”¹⁹⁸ The faith in God’s power and love is the fundamental foundation of Lee’s healing theology as he also said that “divine healing is to be given to the ones who believe and depend on power and love.”¹⁹⁹ This supports the idea that in Lee’s healing theology God appears powerful enough to heal the sick and healing is generally God’s will since it is generated from the loving nature of God.

Lee continued to add one more important conditional phrase to his healing theology of faith: “Jesus is the same yesterday, today, and forever.”²⁰⁰ The invariability of Jesus who was a great divine healer is the core of Lee’s healing theology. Lee in his preaching on “How to receive Healing” emphasized the importance of faith in asserting that “Believe in divine healing. Let it be done as you believe. Jesus is unchangeable.”²⁰¹ Two significant points capturing our attention here are “as you believe” and “Jesus is unchangeable.” These indicate that healing is to be given as a response to the faith of the sick and that faith should be anchored in Jesus who is never changing. Again he said in another preaching that “Since Jesus Christ is the same yesterday, today, and forever, He still heals through His power and love.”²⁰² The belief in power and love of the unchanging Jesus is one of the most important pillars of Lee’s healing theology in terms of faith.

In addition, the sovereignty of God should be another topic for further examination since most of the stories of Lee’s personal suffering and healing experiences centre on the will of God. Lee was not hesitant to argue that “since life, death, happiness, and misery” are all controlled in God’s hands, “everything comes

¹⁹⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 42.

¹⁹⁹ Seong-bong Lee, *Sarangui Gangdan*, 65.

²⁰⁰ Seong-bong Lee, *Sarangui Gangdan*, 65.

²⁰¹ Seong-bong Lee, *Buheungui Bigyeol*, 50.

²⁰² Seong-bong Lee, *Sarangui Gangdan*, 154-5.

from and goes to God.”²⁰³ This is the premise of Lee’s life as testified in the preface of his autobiography.²⁰⁴ This theological phrase actually foreshadows the life and ministry of Lee: When Lee’s mother failed to commit suicide, he considered it as “God’s providence.”²⁰⁵ When he was hurt on a Sunday morning, he also asked a question in his prayer to God to understand the reasoning of his injury since he believed that “even one strand hair will not be hurt if God does not permit.”²⁰⁶ In this regard, Lee’s healing theology was developed from the idea of how to make a petition to God for healing to how to know why the sickness occurs. Lee’s understanding of divine healing is in realizing the cause of suffering rather than simply proclaiming the healing promise or power of God since the sovereignty of God is a key element in Lee’s healing theology. This kind of belief greatly influenced his life so that he could first ask of God’s will to be done even when he needed divine healing.

It is also interesting to know that in the song Lee composed about divine healing, only two verses out of eleven are the words of the little sick boy while the other nine verses are of the healing God: “My Lord! Let your will be done. I trust you/ I will bring you the glory to you whether in death or in life.”²⁰⁷ What draws our attention from the song is that it was a prayer for God’s will not for healing. This song about divine healing transcends the matter of life and death. How could it be possible for Lee to compose this song for the sick people having so much pain? It is again his faith that everything comes from and goes to God.²⁰⁸ God is sovereign in Lee’s healing theology. He quoted a definition of faith from one believer in his preaching while saying that

²⁰³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, preface

²⁰⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, preface

²⁰⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 18.

²⁰⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 60. This specific phrase is also found in his preaching. Also see Seong-bong Lee, *Immanuel Gangdan*, 173.

²⁰⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 102.

²⁰⁸ However, in Lee’s understanding of God’s sovereignty, it is hard to find a notion that God must be responsible for evil in the world.

“Faith is the eyes to see God, the ears to listen to God’s voice, the hands to hold God, and the tongue to taste God.”²⁰⁹ This quotation is well synchronized with Lee’s theology in the sense that faith itself is not what creates healing power but rather what helps the sick to understand who God is. Lee’s position, in its basic thrust, is that it is not human faith demanding God to heal the sick but the will of God revealing God’s divine plan to the sick.

3.3.4 Repentance

As repentance is what the Korean Church inherited from the great revival movements since 1903, Lee played a pivotal role to conceptualize it in a systematic way especially through the lens of divine healing. According to him, the sick first need to know their sins in order to be healed.²¹⁰ This is because of his belief that “sickness is delivered by Satan as the wage of sins”²¹¹ and “most sicknesses come from sins”²¹² even though Lee also attributed the direct cause of some sicknesses to Satan.²¹³ His justification for this belief lies in the understanding that there was no sickness in the Garden of Eden, but the Fall of Adam and Eve, the first sin in the world, gave rise to the suffering life.²¹⁴ He continued to support this position:

It is sin that destroys each individual, family, society, and country. Sin also destroys body and soul. The main cause of downfall is sin whether in the past or the future. It is only by the faith on the Lord, Jesus that ones can be saved from sins while even a small sin cannot be defeated by our power, wisdom, or any means.²¹⁵

According to Lee’s interpretation people were living with the consequences of the Fall: pain and the suffering of sicknesses. This provides a theological background on how sickness could enter this universe and start affecting individuals, families,

²⁰⁹ Seong-bong Lee, *Sarangui Gangdan*, 110.

²¹⁰ Seong-bong Lee, *Buheungui Bigyeol*, 50

²¹¹ Seong-bong Lee, *Buheungui Bigyeol*, 49.

²¹² Seong-bong Lee, *Buheungui Bigyeol*, 46.

²¹³ This idea is to be further discussed in the section on spiritual warfare.

²¹⁴ Seong-bong Lee, *Buheungui Bigyeol*, 46-7.

²¹⁵ Seong-bong Lee, *Sarangui Gangdan*, 151.

societies, countries, and even the universe including nature. Understanding the origin of sickness and death, he emphasized divine healing as “a privilege of Christians” since it was given only to those who repented their sins and accepted Jesus.²¹⁶²¹⁷ In this respect, Jeong rightly understands that in Lee’s healing theology it is a primary task to be saved from sins since “all suffering come from the problem of sins.”²¹⁸

In order to deal with the sicknesses caused by the Original Sin, one must prescribe treatment for the world of suffering. It was Lee’s perception that a healing theology needed to be developed in relation to salvation as noted by Noh.²¹⁹ Lee considered divine healing as a part of God’s salvific works through Jesus:

The God who created both our spirit and body also wants to save not only our spirit but also our body by sending His Son as flesh. Jesus who healed many sick people through his words and hands, gave his disciples authority to spread the gospel through signs and wonders. Jesus is the same yesterday, today, and forever. It [divine healing] will be given even today to those who believe and rely on the [healing] power with love as it is.²²⁰

In Lee’s healing theology, healing is a physical salvation that comes from Jesus. He draws our attention to the fact that divine healing is treated as important as spiritual salvation and was revealed as an expression of the power and love of Jesus. That is why Lee often adopted the expression of “the salvation of body” for healing.²²¹ For Lee, divine healing is what “Jesus Christ provided on the Cross.”²²²²²³ In this regard, he dealt

²¹⁶ Seong-bong Lee, *Buheungui Bigyeol*, 49.

²¹⁷ Lee’s understanding of the divine healing as a privilege given only to Christians does not seem to be theological convincing when it comes to supernatural healing in other religions. This issue is to be explored in Chapter 5, together with the healing theology of Kim and Cho.

²¹⁸ Jin-gyeong Jeong, “Naegabon Lee Seong-Bong Moksa” [Rev. Seong-bong Lee that I observed], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksaui Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 96.

²¹⁹ Jae-yang Noh, “A Study on Revival Movement by Rev. Sung Bong Lee,” 159.

²²⁰ Seong-bong Lee, *Sarangui Gangdan*, 65.

²²¹ Seong-bong Lee, “Revival Tour,” 85.

²²² Seong-bong Lee, *Buheungui Bigyeol*, 47.

²²³ This theological concept can be best explained in a theological term of healing in the atonement, which is to be presented in the following section.

with healing as one aspect of the four-fold Gospel.²²⁴ It is not optional but a compulsory message to be preached since the key components of the gospel must be inclusive of divine healing. Like the salvation of our souls, Jesus died on the cross for the sick as Lee explained: 1) “Jesus bore our diseases (Matt. 8:17)”, 2) “He gave the sick healing by his stripes (2 Pet.2:24),” and 3) “Jesus took the curse on our behalf (Gal. 3:13).”²²⁵ Without hesitance Lee presented his theological premise that “the salvation is to be completed in divine healing”²²⁶ meaning that salvation only for our souls is not perfect without the salvation of our bodies. The foundation of divine healing is provided by the finished works of Jesus on the Cross. The significance of all those arguments is that Jesus laid the foundation of divine healing, and in the same way as spiritual salvation through repentance. While the Original Sin was believed to lay the basic theological foundation as to how sicknesses could enter the world, what needs to be done for healing is coming to God through repentance and asking Him for what He already prepared through the redemptive works of Jesus. That is why repentance in Lee’s healing theology is a key to restoring the sick body to the condition of wholeness before the Fall.

Dealing with Lee’s hamartiology in the light of divine healing, one needs also to give special attention to actual sin. There are many prominent reasons why Lee and his family believed in sicknesses as God’s punishment for their own individual sins. Lee’s parents were always subject to the suffering of sicknesses by believing problems were caused by their sins.²²⁷ Lee considered early in his Christian life that his sickness was wrought by his sin while admitting that “I thoroughly realized that I am a sinner in terms of the sins committed legally, morally, and conscientiously.”²²⁸ This repentant

²²⁴ Seong-bong Lee, *Buheungui Bigyeol*, 76-7.

²²⁵ Seong-bong Lee, *Buheungui Bigyeol*, 50.

²²⁶ Seong-bong Lee, *Buheungui Bigyeol*, 50.

²²⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 20-3.

²²⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 32.

lifestyle for healing did not stop at the moment of his regeneration but rather continually dominated Lee's life and ministry. Whenever he suffered from sicknesses, he prayed to identify his sins, and repented. He believed that this repentant prayer eventually brought him divine healing whether immediate or delayed.²²⁹

Lee also attributed sickness and suffering of people around him to their actual sins. One of his young church members who was viewed by Lee as the worst trouble-maker suffered from a serious disease, and ultimately died.²³⁰ In Lee's view the church member's sickness was triggered by his sinful nature. Another illustration is a female church member who was misled by a mystical belief. According to Lee's understanding, she also needed to endure suffering due to her backsliding from God.²³¹ In addition, a deacon named Hyeon-ho Kim also met a tragic end after becoming infatuated with the Seventh-Day Adventist Church.²³² Lastly, a Japanese police officer who arrested and tortured Lee suffered from eruptive typhus for seven years and died. Lee considered the death of the Japanese police officer as "the punishment of the just God."²³³

Notwithstanding the strong connection between sins and sickness in Lee's healing theology, it would be a serious mistake to consider Lee as the advocator of the belief that sickness is always triggered by sins. Lee is mindful of other possibilities such as 1) Satan, 2) a careless and intemperate life, 3) spiritual training, and 4) God's glory.²³⁴ From a different angle, he also contended that the sickness can also be brought by "oneself," "others," "Satan," or "the nature."²³⁵ This perspective balances out Lee's priority of sin as the cause of illness. He also presented some other possible causes of

²²⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 60.

²³⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 54.

²³¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 55.

²³² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 56.

²³³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 93.

²³⁴ Seong-bong Lee, *Buheungui Bigyeol*, 48.

²³⁵ Seong-bong Lee, *Sarangui Gangdan*, 30-1.

sicknesses such as “God’s will,” “spiritual training,” and an “effect of unbelief,”²³⁶ together with “to reveal the divine works of God” and “to humble.”²³⁷ Although it is true that a great emphasis falls in the theological sequence that sin leads to sickness, Lee’s healing theology does not fully support the idea that people always get sick because of their sins.

Lastly, more needs to be said about how the repentance for healing needs to be done in Lee’s healing ministry. Since Lee learned from his Bible school that a thorough repentance must be accompanied by a practical reimbursement for previous cheating,²³⁸ the same message was preached in his revival meetings. This message of repentance resulted in providing “indescribable joy” together with changed life to those who repented.²³⁹ As the repentance resulted in living a changed life, it began from the moment not only when people realized their sins but also when they verbally confessed their sins in the form of a personal confession before Lee.²⁴⁰ The process of repentance was highlighted normally by a prayer with laying on of hands after the confession. With regard to the preferred time for the ministry of repentance, he normally used the dawn prayer meetings.²⁴¹

3.3.5 Spiritual Warfare

In a broad sense of spiritual warfare, Lee presented three opponents: Satan, the world, and sin²⁴² as his definition of “our enemies” concerned similar elements: Satan, sinful nature, the world [as the world of one’s lust], and death.²⁴³ However, if there is a war that Christians need to fight for healing that is the fight against Satan. For Lee,

²³⁶ Seong-bong Lee, *Buheungui Bigyeol*, 48.

²³⁷ Seong-bong Lee, *Buheungui Bigyeol*, 49.

²³⁸ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 38-9.

²³⁹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 43, and Deuk-hyeon Kim, “Pyeongseong Naegabon Lee Seong-Bong Moksanim,” 28.

²⁴⁰ Deuk-hyeon Kim, “Pyeongseong Naegabon Lee Seong-Bong Moksanim,” 27-8.

²⁴¹ Yong-Gyu Park, *ibuleul Ggeuji Mara*, 115.

²⁴² Seong-bong Lee, *Buheungui Bigyeol*, 159.

²⁴³ Seong-bong Lee, *Sarangui Gangdan*, 143.

Satan is the number one enemy that Christians must fight as the roles of Satan was explained as follows:

The vicious traitor, Satan enticed Adam and Eve to commit a sin, and continuously attempt to demolish the mankind. Although Satan spectacularly failed to compromise Jesus, he caused Judas Iscariot to be spoiled and Peter to be fallen by constantly tempting the disciples. While realizing that the last day is coming soon, he at all costs threatens even God's chosen people like a roaring lion and tempts like an angel to delude them.²⁴⁴

Lee's understanding of the spiritual war is not as narrow as the battle against sickness alone. It is rather inclusive of the salvific works where Satan uses sickness to impede the expansion of God's Kingdom. Lee described diseases as “병탄” [*Byeongtan*] which literally means the bullet of illness.²⁴⁵ In his healing theology of spiritual warfare, Satan is described as a powerful being who inflicts sickness on believers in tangible ways. That is why Lee considered his sickness as “the test of Satan” when he was suffering from his infirmity.²⁴⁶ In his revival ministry, it was also described as Satan's attack when elder Choe succumbed to a disease.²⁴⁷ Lee's theological notion is that sickness is not the enemy to fight but a militant weapon that can be used by Satan to test and attack God's people to prevent their final salvation.²⁴⁸ Consequently, the battlefield against Satan is not just our body but the whole world, and Christians need to be on their guard in the world.²⁴⁹ Even from the beginning of Lee's revival ministry he bore spiritual warfare in mind as indicated in his letter explaining about the motivation and plan for his new ministry. He knew that there would be many hindrances and cunning devices used by Satan.²⁵⁰ However, Lee's belief was rooted in a firm theological locus

²⁴⁴ Seong-bong Lee, *Immanuel Gangdan*, 33

²⁴⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 151.

²⁴⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 46.

²⁴⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 137.

²⁴⁸ This view is commonly shared by animism, which would have a strong appeal to the Korean mindset.

²⁴⁹ Seong-bong Lee, *Immanuel Gangdan*, 40.

²⁵⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 65.

that “all wars belong to Jehovah”²⁵¹ and that eventually God’s will be accomplished in spite of “all the vicious work of Satan” and “all mistakes/misdeeds of man.”²⁵² Lee’s role was to do his best in fighting against Satan through spiritual weapons and to attack his enemy in return while the war still belongs to God. The weapons of Lee’s forces were described as “the bullets of praise and worship,” “the cannon of prayers,” and “the atomic bomb of the Words of God.”²⁵³ He also attributed the capture of Satan’s territory to “the hydrogen bomb of faith,” “the bullets” of the full Gospel, and “the cannon” of the prayer vigil.²⁵⁴ It is also interesting that as all three spiritual weapons are offensive tools, it shows Lee’s proactive attitude toward healing.

Although Satan was described as a powerful spiritual entity to attack Christians with sickness, it was Lee’s view that Satan’s forces were limited to simple weapons carried by their own hands while believers are capable of using much more powerful armaments such as the cannon, the atomic bomb, and the hydrogen bomb.

Lastly, even though Lee was not an ardent adherent of territorial spirit, one who believes in the spiritual being that rules over in a certain geographical area, his view makes room for that belief when he reported on some of his revival ministries. Lee considered the reason why there were many vicious works of Satan in *Gunsan Central Church* as the church used to be a Buddhist temple.²⁵⁵ As another example, *Gangneung* was also viewed as the den of Satan for the place was well known for ancestral rites with Shamanistic rituals.²⁵⁶ It is even more interesting to see how Lee perceived his spiritual war in the United States as he said, “I needed to do a long-term ministry for a month in an independent church that welcomed me since I saw the necessity of having

²⁵¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 137 and 144.

²⁵² Seong-bong Lee, *Sarangui Gangdan*, 175.

²⁵³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 131.

²⁵⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 153.

²⁵⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 160.

²⁵⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 129.

long war against the American Satan that is so mysterious.”²⁵⁷ This notion was formed due to the fact that Satan is not a theoretic being or a mere spiritual one whose influence is only limited to the unseen spiritual world “in distance” but rather as claimed by Min, a “living” god in his reality.²⁵⁸

3.3.6 The Baptism of the Holy Spirit

Although Lee did not directly conceptualize the BHS²⁵⁹ as an important element for divine healing in a systematic way, it was still considered significant by Lee as it was discussed not only as what leads to regeneration and sanctification, but also as what results in the power to heal as signs and wonders for the expansion of God’s Kingdom. The BHS was often interchangeably used by Lee with “the Baptism of Fire”²⁶⁰ or “Big Fire.”²⁶¹ This helps one to understand Lee’s perception of the phenomenological feature of the BHS as it happened in his life. He described the moment of his BHS as follows: “As soon as his [Ik-du Kim] hot hands touched me, an explosion of fire took place in my body. It was so hot. I was taken by surprise while jumping off the bed, and realized that it was a dream....It was the Baptism of Fire.”²⁶² From Lee’s personal experience the BHS could be accompanied by physical symptoms. The BHS is not only about internal transformation such as regeneration and sanctification but also external signs like being filled with fire in his body. This is an intriguing experience as Lee very often modifies the BHS with the word “fire.”

²⁵⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 209.

²⁵⁸ Gyeong-bae Min, “Lee Seong-Bong Moksai Buheungundong Jaejomyeong,” 196.

²⁵⁹ The central doctrine of the Wesleyan Methodist is sanctification through the BHS. See Myeong-su Park, “Seonggyeolui Sinhakjeok Ihae” [Theological understanding of Sanctification] at <http://www.sgti.kr/data/person/mspark/5.htm> (accessed on December 20).

²⁶⁰ Seong-bong Lee, *Buheungui Bigyeol*, 48, and Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 62.

²⁶¹ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 69.

²⁶² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 62.

Despite his personal experience of the BHS, Lee ironically discouraged those who tried to verify the physical evidence of the BHS²⁶³ but encouraged them to discern the true BHS through its fruit which was believed to be “inner transformation.”²⁶⁴ This is because of his denominational belief that does not support speaking in tongues as physical and initial evidence. In Lee’s report on his revival meeting in *Julpo*, he stated that “In every session of the revival meetings the fire of the Holy Spirit fell, and there was a beauty of penitential and repentant testimony.”²⁶⁵ This shows that Lee first perceived the BHS as a regenerative experience that comes through repentance. That is why he claimed that “the ones who are not baptized with the Holy Spirit are not Christians,” and continued to argue that “those who were already baptized with the Holy Spirit still need to be full of the Holy Spirit.”²⁶⁶ For Lee the indwelling Holy Spirit continues to sanctify the people as it was understood as the fullness of the Holy Spirit.²⁶⁷ That is to say, in Lee’s pneumatology, the first two primary works of the Holy Spirit are regeneration and sanctification²⁶⁸ which are the most important Wesleyan terms.

While Lee’s pneumatology was focused on regeneration and sanctification, he still understood that divine healing can be one of the significant results of the BHS. He presented the BHS as an experience leading to divine healing while equating it with the power of the Holy Spirit in a narrow sense.²⁶⁹ Paying special attention to the ten works of the Holy Spirit presented by Lee, one can understand that Lee’s pneumatology is further developed to include the empowerment of the Holy Spirit which Lee perceived

²⁶³ Seong-bong Lee, *Sarangui Gangdan*, 49.

²⁶⁴ Seong-bong Lee, *Sarangui Gangdan*, 56.

²⁶⁵ Seong-bong Lee, “Revival Tour,” 39.

²⁶⁶ Seong-bong Lee, *Buheungui Bigyeol*, 34.

²⁶⁷ Seong-bong Lee, *Sarangui Gangdan*, 174.

²⁶⁸ Seong-bong Lee, *Immanuel Gangdan*, 73.

²⁶⁹ Seong-bong Lee, *Buheungui Bigyeol*, 48.

as “the power for evangelism.”²⁷⁰ In this regard, Lee’s perspective on the BHS is not limited to the Wesleyan dogma but also expands its scope to the “Pentecostal/Charismatic” pneumatology in terms of the endowment of spiritual power for missions. When Lee dealt with the BHS in relation to divine healing, he referred to its sequential result which is the spiritual power poured out upon all flesh. In fact, the Holy Spirit or the BHS are not meant to be understood as a means to heal in Lee’s perspective. It is, rather, the spiritual power itself endowed through the BHS to bring the divine healing from the Holy Spirit who is God:

When the Holy Spirit who was promised to be sent has come, He has established churches in every place for two thousand years as the era of the Holy Spirit. He made a brazen-faced rascal like me repentant, regenerated, sanctified, and endowed the life and power of heaven to spread the gospel to the ends of the earth.²⁷¹

Lee evidently stated that the BHS is what God promised to give in the last days and that regeneration and sanctification are not the end of the BHS. He knew that it is followed by the spiritual endowment of “great power”²⁷² for the expansion of God. Therefore, the formula of Lee’s healing theology is that the Holy Spirit is not a mere power or a means to heal but He Himself is God who empowered people to heal the sick for God’s Kingdom through the BHS as an experience distinct from regeneration and sanctification.

3.4 Evaluation of the Contributions of Lee’s Healing Ministry

3.4.1 Social Perspective

When it comes to the general evaluation of the Korean Revival Movement, people may be tempted to hastily criticize its nature as a spiritual movement which has nothing to do with social transformation. In this sense, Kang argues that Lee’s influence was

²⁷⁰ Seong-bong Lee, *Buheungui Bigyeol*, 30.

²⁷¹ Seong-bong Lee, *Sarangui Gangdan*, 159.

²⁷² Seong-bong Lee, *Buheungui Bigyeol*, 28.

limited only to individuals, families, and churches but not to changes in society.²⁷³

Similarly, taking a glimpse at Lee's life and ministry, some people may misunderstand that Lee was not interested in a social gospel. This kind of critique may have some truth in it as Lee was not directly involved in politics or social change. Moreover, one of the most well-known songs often sang by Lee seems to concern the futility of life as follows:

When I look at all the things that happen in the world, they look futile. What a waste it is to have wealth, honor, and long life. Fancy house with a fertile rice field will become an empty dream if we once die...Alas, it is sad. Where are you people running to?...Who can avoid the ordained fate that we all will die one day.²⁷⁴

The "I" in the song appears as if he/she was not interested in making the world a better place in terms of a social gospel. However, one still needs to see another important point that a simple reminder that our life without God cannot be sustaining and can be turned into a hopeless situation at any time. The song gave lessons to the people living without God and encouraged them to live well on earth not only for the Kingdom of heaven. The central message is not that the current world is nothing, but that it is still something that determines our future in heaven. In other words, what we do in this world still matters in light of living a transformed life for the future. Lee sought to remind people through this song to live life transformed in this current world while still desiring the Second Coming of Jesus. That is why Lee's intent to sing this song quite often in his revival services is not supposed to be considered pessimistic about the present world.

Lee's ministry was rather filled with hope and comfort for the world. He encouraged the suffering people, an entire society of Korea, to "wait a little more"²⁷⁵ for

²⁷³ Geun-hwan Kang, "Lee Seong-Bong Moksau Buheungsayeok," 143.

²⁷⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 31.

²⁷⁵ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 109-10.

a better world.²⁷⁶ It was a timely message of comfort and hope proclaimed to the oppressed when the marginalized were living during one of the darkest times of Korea. It is not surprising that in Lee's revival meetings the people who were hungry, thirsty, and oppressed under Japanese rule became full of joy.²⁷⁷ In fact, Lee's ministry was not simply about reviving the Korean Church. It resulted in a holistic restoration of the sick and the oppressed in terms of healing their physical, spiritual, and emotional wounds. As Park points out that comfort apart from repentance should be important to revivalists,²⁷⁸ Lee's contribution of bringing comfort and hope to the people in need should be evaluated in a positive way.

While acknowledging the contribution of Lee's healing ministry for the oppressed, special attention needs to be given to another aspect. While being one of the oppressed in the desperate context of Korea, he intentionally chose to empower special groups of people who were relatively much more socially marginalized and isolated than others including himself. It was a clear intention to start his tour revival ministry in which his ministerial focus was to help small churches and those who did not receive enough attention from society. That is why he helped special groups of people such as soldiers, policemen, prisoners, elderly people in nursing homes, and lepers. One of Lee's sons-in-law also witnessed the special loving and comforting ministries for the hopeless people.²⁷⁹ The motivation for this new ministry was clearly explained in his

²⁷⁶ Regarding this, Lee's eschatology needs to be understood as seeking the "better world" not only in *Parousia* but also in this age.

²⁷⁷ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 97.

²⁷⁸ Myeong-su Park, "Lee Seong-Bong Moksau Saengaewa Buheungundong," 240.

²⁷⁹ Dong-su Kim, "Gyeolhonsik Nalui Jeondoseolgyo" [Evangelistic Preaching on a Wedding Day], edited by the The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 25-6.

letter stating that “The Lord is the Friend of the weak and the poor.”²⁸⁰ Min considers this ministry a unique and meaningful contribution in the specific context of Korea.²⁸¹

Another contribution of Lee’s life and ministry was his efforts to make an impact on his society by the transforming individual lives of Korean Christians. As a response to Lee’s preaching on thorough repentance, people tried to live their changed lives in a practical way. That is why Hong argues that it is incorrect to consider Lee as a provocateur of nihilism or pessimism.²⁸² Lee instead encouraged people not to leave their world or live isolated lives by hiding themselves from the world.²⁸³ In fact, Lee was leading a social revolution in his unique way as evident in his preaching:

Whether it is individual, society, or country, they first need to be clean in their hearts. This is because all the blessings start from there. What it means by clean does not mean the life of leaving the corrupted world, going to a deep mountain, eating some fruits of trees, and not meeting with the people in the world.²⁸⁴

The idea of a pessimistic world view is not found here and Lee shows interest not only in individuals but also society and even a country. The only way that Lee could bring a transformation of his society was through promoting a sanctified life for believers. In this respect, Lee’s contribution cannot be underestimated from a social perspective.²⁸⁵ I conjecture that Lee’s ministry brought social healing to his community by turning many individuals from evil behaviour to a transformed life.

3.4.2 Missional Perspective

Divine healing was used as a catalyst to accelerate the process of evangelism in a mission field. This is incontrovertible when it comes to Lee’s healing ministries. A

²⁸⁰ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 124-5.

²⁸¹ Gyeong-bae Min, “Lee Seong-Bong Moksai Buheungundong Jaejomyeong,” 188.

²⁸² Chi-mo Hong, “Lee Seong-Bong Moksai Saengaewa Sinang Sasang,” 492.

²⁸³ Seong-bong Lee, *Immanuel Gangdan*, 40.

²⁸⁴ Seong-bong Lee, *Immanuel Gangdan*, 104.

²⁸⁵ This attitude of Lee is different from Kim’s. Perhaps Lee’s emphasis on living in the present world was influenced by the Wesleyan tradition of the sanctified life, which led to the transformation of people in their society.

practical question is was his impact local or nationwide? Denominational or interdenominational? The answer is that Lee's influence was nationwide and interdenominational, although Lee's healing ministries had their greatest impact on the Holiness Church. As Lee graduated from a Holiness Bible school and spent most of his life in this denomination, it is not surprising that his first name tag is "of the Holiness Church." Lee was viewed as "one of the big stars,"²⁸⁶ and "the best pastor and revivalist"²⁸⁷ of the Holiness Church. Many acknowledge Lee's contributions to the denomination in terms of his efforts to "unify the split Holiness Church,"²⁸⁸ "reconstruct the declining Holiness Church" since 1945,²⁸⁹ "planted some churches that still play significant roles until today," and "revive and grow the churches in number."²⁹⁰ As noticed by many, nobody can deny his pivotal role in developing the denomination as its pastor, revivalist, and healing practitioner.

While some may still want to limit the scope of Lee's influence to the Holiness Church, his life was fully dedicated to the reconstruction of the Korean Church. Through his interdenominational background, and his prominent spiritual gifts as a revivalist, he was appointed as a nationwide circulating revivalist while pastoring a church, leading numerous revival meetings and bringing many people to Jesus especially through his healing ministry regardless of denomination. According to Noh, he visited about sixty-five churches in one year and seven months. The influence of Lee's revival ministry cannot be just for his denomination alone since in the first year of his revival tour he was hosted not only by the Holiness churches but also by the Presbyterian and Methodist churches. Lee gave reasons why he needed to stop his

²⁸⁶ Chi-mo Hong, "Lee Seong-Bong Moksau Saengaewa Sinang Sasang," 491.

²⁸⁷ Shin-chang Kang, "Naega Mannan Geoin Lee Seong-Bong Moksau," 13.

²⁸⁸ Shin-chang Kang, "Naega Mannan Geoin Lee Seong-Bong Moksau," 16.

²⁸⁹ Seong-hyeon Kim, *Living Waters*, (July 1997), 35.

²⁹⁰ Myeong-su Park. *Hanguk Gyohoe Buheungundong Yeongu*, 163.

revival ministries as he said that “When my reputation as a good revivalist was circulating, I was invited by many churches to lead a lot of revival meetings in their denominational churches such as the Presbyterian and the Methodist churches,” and this created a problem so that he was asked to focus only on the ministries for the Holiness Church. Lee’s wife also witnessed many offers from other denominations to invite him as their denominational revivalist. Dong-seon Im concurs that Lee led many revival meetings at almost every denomination of the Korean Church.²⁹¹ As we consider the fact that many prominent pastors and revivalists were trained under his influence,²⁹² and the structure and message of Lee’s revival meetings formed a Korean type of revival meeting, Lee’s contribution cannot be limited only to the Holiness Church but extended to the entire Korean Church who were blessed by the healing ministry and inherited his spiritual legacy.

3.4.3 Theological Perspective

According to Ju, Lee inherited the spiritual legacy of the Korean revival movement from Seon-ju Gil and Ik-du Kim.²⁹³ If the Wonsan revival in 1903 provided the foundation of the Korean revival movement, the Pyeongyang revival in 1907 became its epicentre for the outburst of spiritual awakening. Gil was the most well-known and outstanding revivalist representing the revival movement as Park views him as “one who played the leading role.”²⁹⁴ One of the most striking features of Gil’s revival movement was the emphasis on repentance that accompanies material

²⁹¹ Dong-seon Lim, “Hankuk gidokgyo yeoksai yeongweonhi bitnal keunbyeol,” 77.

²⁹² Seong-bong Lee, *Sarangui Gangdan*, 119, and Dong-seon Lim, “Hanguk Gidokgyo Yeoksae Yeongweonhi Bitnal Keun Byeol,” 77.

²⁹³ Seung-min Ju, “Sobokui Buheungundong Gochal” [Examination of Seong-bong Lee’s Revival Movement], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksai Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 446.

²⁹⁴ Although Gil was not a healing practitioner, his influence over the Korean Church cannot be underestimated since he took a lead for the first revival movement in Korea, and laid the foundation of Korean revival movement. See Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 56.

reimbursement.²⁹⁵ The Korean Church has continued to inherit the legacy of repentance through the revival meetings of Kim and Lee. Especially, Lee developed the concept of repentance by modifying it with “thorough.” The message of repentance has been a central point in the Korean HSM since 1907.

Acknowledging the continuation between Gil, Kim and Lee in terms of the revival movement, one still needs to understand that Lee’s healing theology is not a copy of his predecessors’ idea but was formed with its unique theology. I concur with Park for his assertion that Lee adopted and further developed the tradition of the two revivalists.²⁹⁶ As this study aims at exploring the theological development of the divine healing movement in Korea, Lee’s position in this research is important since he is the one who continued the legacy of divine healing movement between Ik-du Kim and Yong-gi Cho.

His theological influence is more substantial as far as the Korean HSM is concerned. Lee’s ministry together with the elder Woon-mong Na was introduced into the Korean Assemblies of God (KAG, hereafter) at its inception.²⁹⁷ It is undeniable that Lee laid a theological foundation for the Pentecostal movement in Korea. Being a spiritual father and mentor of Ja-sil Choe who would later become the mother-in-law of Yong-gi Cho, Lee’s personal relationship with her made a significant impact on the life of Yong-gi Cho as well.²⁹⁸ Considering the fact that the healing ministry of the YFGC in the beginning was the pastoral focus of Ja-sil Choe, and Yong-gi Cho admired Choe for her spirituality since their Bible school time, it is a tenable idea that Lee’s

²⁹⁵ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 57.

²⁹⁶ Myeong-su Park, “Lee Seong-Bong Moksau Saengaewa Buheungundong,” 216.

²⁹⁷ Jong-dal Im, *Gidokgyo Daehan Hananimui Seonghoe Osibnyeonsa: Yeoksapyeon* [The 50-Year-History of the Korea Assemblies of God: History 1953-2004 (Seoul: Creation, 2005), 304.

²⁹⁸ The influence of Lee over Cho is to be explored in the following section of Cho. For further information about how Cho appreciated Lee’s healing ministry. See Yong-gi Cho, “Lee Seong-Bong Moksau Sayeok Soke Natanan Seongryeong,” [The Holy Spirit found in the Ministry of Seong-bong Lee], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong’s Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee’s Revival Movement] (Seoul: Lifebook, 2000), 423.

theological perspectives were handed down to Cho through Choe. In this sense, it is true that Lee's healing theology became the foundation for many Korean Pentecostals today.

This is not the end of Lee's theological contribution to the Korean Church. His theological notion on the BHS in relation to divine healing needs to be appreciated as he expanded the theological scope of the Presbyterian and the Holiness Churches in terms of pneumatology. As Lee understood that divine healing can be conferred as spiritual empowerment for the expansion of God's Kingdom, he provided a broader knowledge in terms of pneumatology that the works of the Holy Spirit are not confined exclusively to regeneration and sanctification.²⁹⁹

The theological balance of Lee also needs to be evaluated. According to Hong, Lee is not a pure Wesleyan since his theological stance is balanced between the Wesleyan (on repentance and its fruits) and the Calvinist (predestination).³⁰⁰ This is what underlies the healing theology of Lee as he emphasized both God's providence/will and the human request for healing. Kim's influence over Lee seems to be tenable, mostly as this theological tension is also found in Lee's song about divine healing. The sick person asks for God's will to be done while the Healing God asks for an earnest attitude/prayer when seeking healing. These two schools existing together to create a healthy tension in Lee's healing theology.

Lee's healing theology is considered by Myeong-hyeok Kim as "a well-balanced" gospel of healing between cessationists and continuationists.³⁰¹ However, this assertion is dubious since Lee's healing theology is evidently supportive of continuationists. Lee's and Ik-du Kim's healing theologies lead the Korean Church (whose origins were

²⁹⁹ The traditional view of the Holiness Church on the BHS is limited to regeneration and sanctification. See *The Charter of the Jesus Korea Sungkyul Church* (Seoul: Seongcheongsa, 1989), 28.

³⁰⁰ Chi-mo Hong, "Lee Seong-Bong Moksau Saengaewa Sinang Sasang," 504.

³⁰¹ Myeong-hyeok Kim, "Lee Seon-Bong Moksau Samkwa Sinange Daehan Sinhakjeok Jomyeon" [Theological Examination on the Life and Belief of Seong-bong Lee], edited by The Commemoration Committee of the 100th Anniversary of Lee Seong-Bong's Birth, *Lee Seong-Bong Moksau Buheungundong Jomyeong* [The Examination of Seong-bong Lee's Revival Movement] (Seoul: Lifebook, 2000), 167.

not Pentecostal) to be more open to pentecostal views. As Lee's perspective on healing was developed in the Korean Church, it shook and beat the skeptical and cynical attitude of the cessationists to the degree that many Methodist and Presbyterian churches invited Lee to lead revival meetings in their denominational churches.

Lastly, as Min sees Lee as one of the most important revivalists who formed the Korean Church tradition of revival movement,³⁰² in relation to 1) "the structure and formats"³⁰³ and 2) "contents and languages" for revival meetings which were centralized on healing ministry³⁰⁴ it needs to be positively evaluated that Lee's revival meetings provided the Korean Church with a prototype of Korean healing ministry.

3.5 Conclusion

To identify the theological development of Seong-bong Lee, this chapter has sought to investigate and evaluate the background of Lee's healing ministry and theology. The findings can be summarized briefly:

First, with regard to the background of Lee's healing ministry, Lee experienced the Japanese colonization and the Korean War. Lee serves as a link between Kim and Cho as he lived and ministered in the era of changes. In these troublesome times, his healing theology was formulated as a message of hope and comfort for the suffering Korean Church and more importantly Lee's hamartiology that sin leads to sickness was also developed while attributing the Korean War to God's punishment. The concept of spiritual warfare was partially influenced by the war-torn context where sickness was a

³⁰² Gyeong-bae Min, "Lee Seong-Bong Moksai Buheungundong Jaemyeong," 189.

³⁰³ Min presents five characters of Lee's revival meetings shaped as Korean Style of revival meetings with: 1. facilitating church building construction, 2. Solving internal problems of churches, 3. Having edified faith and the explosion of emotion, 4. Having miraculous fruits, divine healing, 5. Growing church members. See Gyeong-bae Min, "Lee Seong-Bong Moksai Buheungundong Jaemyeong," 206-7.

³⁰⁴ Lee's revival meetings were believed to be effective since Lee has used folksy languages and communicational skills. See Myeong-su Park, "Lee Seong-Bong Moksai Saengaewa Buheungundong," 251, Gyeong-bae Min, "Lee Seong-Bong Moksai Buheungundong Jaemyeong," 189, Seung-min Ju, "Sobokui Buheungundong Gochal," 457.

militant attack by our spiritual enemies. The most important aspect of Lee's healing theology was taught as a part of the four-fold gospel of the Holiness Church to regard divine healing as the achievement of Jesus' salvific works while the notion that divine healing should be conditional on thorough repentance appeared to be further developed from the legacy of the great Revivals of Pyeongyang in 1907. Moreover, Lee's pneumatology in terms of healing was also formed as a reaction to mystical groups where regeneration and sanctification were understood as the focal point of the BHS not the spiritual gift of healing. Ik-du Kim, Myeong-jik Lee, and Seong-bong Lee's parents and especially his mother played significant roles in providing the practical and theoretical basis for Lee to develop his healing theology in terms of the value of repentant prayer.

Second, as Lee's healing theology consists of faith, prayer, repentance, spiritual warfare, and the BHS, his perspective on faith highlighted 1) the power and love of the unchanging Jesus who heals and 2) the providence and sovereignty of God centred on the will of God. Prayer in the forms of petitionary, persistent, and earnest requests was presented as the number one precondition for divine healing. As Lee's healing ministry was characterized by thorough repentance, its theological justification was made in terms of healing in the Atonement which necessitates forgiveness of sins prior to healing. Lee also understood the spiritual warfare in such a realistic way while acknowledging the power of evil spirits bringing sickness to people and considering sickness as a militant attack of our spiritual enemies to hinder the propagation of God's Kingdom. Lastly, it was deduced from Lee's healing ministry that the BHS is the key to conferring spiritual power to heal and for the expansion of God's Kingdom as a distinct experience of regeneration as well as sanctification.

Finally, the contributions of Lee's healing ministries were discussed from three viewpoints: social, missional, and theological. The first social contribution made by Lee

is that he participated in a social gospel in his unique way by enlightening believers to live a transformed life not only for themselves but also for their church, society, and country; the second social contribution is in sustaining the marginalized Korean people to live with hope. The revivals of the Korean Church including the Holiness Church are acknowledged as his missional contribution. In addition, Lee expanded the theological scope of pneumatology from the area of regeneration and sanctification to the spiritual empowerment given for the expansion of God's Kingdom.³⁰⁵

³⁰⁵ As my treatment of Lee is synchronic, a diachronic research would be a good topic for further investigation to take different eras into one another.

CHAPTER 4. Yong-gi Cho

4.1 Life and Ministry

4.1.1 Before Conversion

It was on 14th February, 1936 when Yong-gi Cho was born to a family in Gyodong-Li, Samnam-Myeon, Ulju-Gun to Mr. Doo-chun Cho and Mrs. Bok-sun Kim as the first born son among nine siblings including five brothers and four sisters.¹ Cho grew up as a bashful and emotional boy² under the influence of his emotional and passionate father and calm and reasonable mother.³ Cho and his family were very active Buddhists.⁴

His life in childhood was full of trials and agonies while the entire society of Korea went through tough times undergoing the Japanese occupation and the Korean War. As a child, Cho had to witness the brutal works and “untold suffering” under Japanese militarism. He was even forced to have a Japanese name, Yoshida YoYoki, in order to enter an elementary school under Japanese occupation.⁵ When the War with the North caused desolation, many people were struggling and fighting to survive. Cho was no exception from the struggle.⁶ He was not able to finish his public high school curriculum due to sickness, but his personal interest in English later provided him with

¹ FGTV, “Biography of Dr. David Yong-gi Cho,” http://www.yfgc.org/n_english/Yong-gi_cho/dr_bio.asp (accessed April 2016) and Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon* [Great Call: 50 Years of Hope Ministry] (Seoul: Yoido Full Gospel Church, 2008), 76.

² Yong-gi Cho, *Nauui Gyohoe Seongjang Iyagi* [The Story of My Church Growth] (Seoul: Seoul Logos Co., 2005), 285.

³ Yong-gi Cho, *Nauui Gyohoe Seongjang Iyagi*, 346 and N. L. Kennedy, *Dream Your Way to Success*, (Plainfield, NJ: Logos International, 1980), 81.

⁴ Yong-gi Cho, *The Fourth Dimension*, vol 2. (Gainesville, FL: Bridge-Logos Publishers, 1983), xi; Yong-gi Cho, *To God Be The Glory*, (Seoul: n.s. 1973), 35. Apart from Buddhism, Confucianism and eastern studies had influenced Cho’s childhood. see FGTV, “Biography of Dr. David Yong-gi Cho,”; Yong-gi Cho, *Successful Living* (Seoul: Young San Publications, 1977), 95 and 98; Yong-gi Cho, *To God Be The Glory*, 35.

⁵ Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi: Yeouidoui Moghoeja* [Biography of Rev. Yong-gi Cho: The Minister of Yoido] (Seoul: Seoul Book, 2008), 45; Yong-gi Cho, *The Fourth Dimension*, vol 2., xi.

⁶ Yong-gi Cho, *The Fourth Dimension* (Seoul: Seoul Logos, 1979), xii.

opportunities to develop his relationships with many missionaries and influential evangelists.

4.1.2 Conversion

Cho's conversion was dramatic. He was suffering from tuberculosis which was contracted and developed after falling from a chin-up bar in 1954. A friend of Cho's older sister visited Cho to introduce him to Christianity so that Cho could get rid of all the fear of death by accepting Jesus Christ as his Lord and Saviour.⁷ After her indefatigable efforts to evangelize to Cho, he started reading the Bible and "began to see the beautiful hope" driven from the dying Christ in Cho's place on the Cross.⁸ It was a foretaste of what was coming in terms of conversion.

Cho happened to attend a revival meeting of an American ex-marine missionary, Kenneth Tice in 1956 in Pusan.⁹ At the end of the service, he repented of his sins while crying and wailing before God and had a feeling that he had never experienced.¹⁰ It was Cho's experience of real conversion. On the following Sunday, through the introduction of Tice, Cho attended the church of the World Mission where an American AG missionary, Louis P. Richards, worked from 1953 to 1967 in Pusan.¹¹ In the meeting with Richards, Cho began to make sure of "his own relationship to God" "for the first time."¹² In fact, it is not quite clear whether it is under Tice or Richards that Cho had the experience of the BHS because there are two different reports on this event: *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon* [Great Call: 50 Years of Hope Ministry]

⁷ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon* [Great Call: 50 Years of Hope Ministry], 77.

⁸ Yong-gi Cho, *Successful Living* (Seoul: Young San Publications, 1977), 97.

⁹ Tice came to South Korea as a missionary with the Navigators.

¹⁰ Yong-gi Cho, *Successful Living*, 97.

¹¹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 195.

¹² Kennedy was asked by Cho to write Cho's biography. So, it could be considered as one of the authenticated books written on the life of Cho. N. L. Kennedy, *Dream Your Way to Success*, 112 and 115-6.

indicates that it was through the influence of Tice¹³ while *Dream Your Ways to Success* attributes it to Richards' impact.¹⁴ However, my position is to consider Richards' role as the main influence since Richards and Cho seem to agree in their writings. Richards said:

But in the midst of this human misery [due to the Korean war], God poured out His Spirit upon hungry hearts. Hundreds of precious lost souls were saved. One of these was a young pre-med student living in Pusan, "Yong-gi Cho." This young man was saved, filled with the Holy Spirit, healed of tuberculosis, and called into the ministry.¹⁵

More significantly, Cho also stated in the foreword of Richards' book:

Brother Louis Richards is my own pastor. It was at the Full Gospel Mission in Pusan, Korea in 1956 that I received Jesus Christ as my personal Saviour through a firm "born again" experience. It was through the teaching of God's Holy Word at that time, that my faith in God became strong; I was baptized with the Holy Ghost and received a divine call to preach the gospel.¹⁶

From the evidence of the historical records of Richards and Cho it is reasonable to argue that Cho was under Richards' spiritual guidance when he was baptized with the Holy Spirit and his faith was growing in the beginning of his early Christian life.

Cho received medical training in a hospital and was called "Doctor Cho" when he was 19 years old "though as yet he did not have that licensing piece of paper."¹⁷ He became the preacher's interpreter and studied the Bible from Richards.¹⁸ Although it was not strong, Cho's faith was growing little by little while hearing and memorizing the Word of God that he heard through missionaries and his own reading.¹⁹ In order for Cho to put his faith into practice, he prayed and fasted for several days. One night he

¹³ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 78.

¹⁴ N. L. Kennedy, *Dream Your Way to Success*, 116-9.

¹⁵ L. P. Richards, *Divine Appointments with God: A Manual for Soul-Winning* (Manila: Evangel, 1967), 53.

¹⁶ Yong-gi Cho, in L. P. Richards, *Divine Appointments with God: A Manual for Soul-Winning* (Manila: Evangel, 1967).

¹⁷ N. L. Kennedy, *Dream Your Way to Success*, 106.

¹⁸ N. L. Kennedy, *Dream Your Way to Success*, 118.

¹⁹ N. L. Kennedy, *Dream Your Way to Success*, 119.

met Jesus in a vision. He was baptized with the Holy Spirit and received his calling to be a minister and the promise of healing of his tuberculosis from God.²⁰ Through the encouragement of Missionary Richards, Cho moved to Seoul in September 1956 to study at an AG school called *Sunbogeum* [Full Gospel] Theological Seminary, and graduated from the school in March 1958 in the fourth cohort.²¹ This allowed him to be a Classical Pentecostal – Korean Assemblies of God (KAG) – minister although his ordination took place in 1962.

4.1.3 Ministry

Daejodong Era as the Pioneering Period (1958-1961)

The first church – usually called *Daejodong Cheonmak Gyohoe* meaning a tent church in Daejo area of Seoul – started with five members (Cho, Choe²² and her three children) in May 18, 1958 in an old American service tent. The tent church grew rapidly due to several significant healings. The healings of Choe's oldest son suffering from acute pneumonia, a woman paralyzed for seven years, a crippled beggar, and two deaf women were sensational enough to bring many non-believers to the church.²³ Cho shared with the suffering people about what God had done for him. As he told them "He would do the same for them," many miracles took place, and the church was soon full of people.²⁴

When Cho was away on his military service for seven months from January to August 1961, the missionary John Hurston carried on, together with Choe, and during this time a special revival meeting made another addition of two hundred people to the

²⁰ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 78 -9.

²¹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 82.

²² Cho first met Ja-sil Choe in the Bible college. He helped Choe with her ministry after graduation, and they started their church together. Choe became Cho's mother-in-law in 1965.

²³ N. L. Kennedy, *Dream Your Way to Success*, 166; Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 74; 82-3; Yong-gi Cho, *To God Be the Glory*, 42.

²⁴ Yong-gi Cho, *To God Be The Glory*, 42.

church.²⁵ By the time Cho pioneered another church in Seodaemun in 1961, the church had about five hundred members within three and half years.²⁶

Seodaemun Era as the Developing Period (1961-1973)

This period was ushered in by the beginning of the second church named *Sunbokeum* [Full Gospel] Revival Centre in Seodaemun of Seoul which later became the *Sunbokeum Jungang Gyohoe* [Full Gospel Central Church].²⁷ Cho's second ministry that was started by the invitation of missionary Hurston was supported as a "pilot project" of the Global Conquest of the Department of Foreign Mission of the (US) Assemblies of God to facilitate the mission projects in Asian regions near the Seodaemun Intersection (where the former headquarter building of the KAG was).²⁸ Especially, the two revival meetings led by an AG revivalist, Samuel J. Todd, resulted in a successful promotion for the church by having many sick people healed, and this event drew a great deal of attention from many people including the mother of the president Bo-seon Yun.²⁹ The church grew rapidly to have about 2,400 members by the time that Cho took over the church from Hurston in 1964.³⁰

While struggling with his physical weakness for ten years, Cho at this time laid the groundwork for his successful ministry on two important elements: (1) the establishment of his healing theology and pneumatology, and (2) Home Cell Groups. He sought to explore many biblical passages to understand who Jesus and the Holy

²⁵ Kennedy, *Dream Your Way to Success*, 178-80.

²⁶ International Theological Institute, *Yoido Kyohoei Shinanggw Shinhak* [The Yoido Full Gospel Church: Its Faith and Theology], vol. II (Seoul: Seoul Books, 1993), 108.

²⁷ This church was started in October 1961 in the form of the Full Gospel Revival Centre and soon changed to the Full Gospel Central Church in May 1962.

²⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 89; G. B. McGee, *This Gospel Shall Be Preached: A Historical and Theology of Assemblies of God Foreign Missions Since 1959*, vol. 2 (Springfield, MI: Gospel Publishing House, 1989), 72.

²⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 89.

³⁰ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 93.

Spirit are for the healing of his sick body.³¹ He was “forced to seek the healing God daily and to search for the promises of healing from Genesis to Revelation,”³² and it resulted in the publication of his first two books (*Jesus Christ, the Divine Healer* and *The Holy Spirit*).³³ Additionally, Cho’s physical weakness led to the birth of the “Home Cell Groups” system in 1964 because he could not take care of the growing church by himself.³⁴ The Home Cell Groups that began with twenty groups in 1965 continually expanded every year: 126 groups in 1967 and 296 groups in 1972 with 10,970 members.³⁵

Between 1964 and 1973, Cho had drawn such attention from the churches around the world that he was travelling to lead revival meetings in many countries. During this period he endeavoured to evangelize people nationwide through a monthly magazine called *Weol-Gan-Shin-Ang-Gyei* in 1967, and broadcasted his preaching and testimonies of his church members from 1968 onwards.³⁶ The church that began with two family members increased her membership to about 18,000 by 1973.³⁷

Yoido Era

The First³⁸ Expanding Period (1973-1982)

The landmark of this period is the construction and dedication of a new church building that seated 10,000 people on September 23, 1973, in the developing area of

³¹ Yong-gi Cho, *Nai Gyohoe Seongjang Iyagi*, 81-3.

³² Yong-gi Cho, *Suffering, Why Me?* (Gainesville, FL: Bridge-Logos, 1987), 99.

³³ Yong-gi Cho, *Huimangmokhoe 45 Nyeon* [45 Years of Hope Ministry] (Seoul: Institute for Church Growth, 2004), 73.

³⁴ Yong-gi Cho, *Suffering, Why Me?* 89; Young-hoon Lee, “Life and Ministry of David Yong-gi Cho,” nn Wonsuk Ma, ed., *David Yonggi Cho: A Close Look at His Theology and Ministry* (Baguio, Philippines: APTS Press, 2004), 7, Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 96; International Theological Institute, *Yoido Kyohoei Shinanggwa Shinhak* 2, 107.

³⁵ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 430-1.

³⁶ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 101.

³⁷ There is another statistic of the membership for the period: The church grew from 500 to 18,000 members. Moreover, Cho several times emphasized that the second church was started with two families. Another report indicates that it grew not to 18,000 but to 12,556. See Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 431 and International Theological Institute, *Yoido Kyohoei Shinanggwa Shinhak*, 2, 108.

³⁸ As this heading may be misleading since this period started with Cho’s third church, I intentionally use “first” to describe the expanding stage, not in the sense of a developing era.

Yoido which used to be a desolate place in Seoul. It was the third church that Cho built as a continuation³⁹ of his second church.⁴⁰ One of the outstanding aspects of this time is the explosive church growth:

Table 2. Statistics of the Church Growth of the YFGC⁴¹

Year	Membership	Cell Group	Year	Membership	Cell Group
1973	12,556	394	1977	48,975	2,005
1974	19,856	542	1978	75,361	4,818
1975	22,992	755	1979	100,930	6,351
1976	35,794	1,604	1981	200,144	
			1982	230,765	

It is remarkable that the church grew more than 18 times in ten years from 1973 to 1982. According to Kennedy, “an average of one church member was added every twenty minutes during 1978.”⁴² When the church exceeded 200,000 members by 1981, it became the world’s largest church.⁴³ With this remarkable growth, Cho and his church became a world issue.

The church growth made its move in parallel with some significant aspects: 1) the development of the region of Yoido,⁴⁴ 2) Christian world events such as the Tenth

³⁹ About 8,000 members were transferred to the Yoido church from Seodeamun. Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 121.

⁴⁰ International Theological Institute, *Yoido Kyohoei Shinanggwa Shinhak*, 2, 109-10.

⁴¹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 122-3.

⁴² N. L. Kennedy, *Dream Your Way to Success*, 220.

⁴³ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 123.

⁴⁴ Myeong-su Park, “Haebanghu Hangukgyohoesawa Yeoido Sunbokeumgyohoeui Cho Yong-gi Moksa” [Korean Church History and Rev. Yong-gi Cho of the Yoido Full Gospel Church after Japanese Colonization], *JYT*, vol. 23 (2011), 206.

World Pentecostal Conference in 1973⁴⁵ and other conferences of Billy Graham and Campus Crusade for Christ (CCC) in 1974, 3) the establishment of the prayer mountain in Osanri in 1973,⁴⁶ 4) the church emphasis on missions projects,⁴⁷ 5) conducting lectures on church growth for world Christians,⁴⁸ and 6) efforts to train the church members.⁴⁹ According to the analysis of Cho's International Theological Institute (ITI, hereafter) the successful church growth during this period was attributed to the spiritual prayer movement, the charismatic leadership and message of Cho, and the church leaders' training.⁵⁰ Apart from these elements, divine healing was one of the most important driving forces for the church growth.

The Second Expanding Period (1983-2008)

With the change of the church name from Full Gospel Central Church to Yoido Full Gospel Church in January 1984, a new era began. The church growth had been accelerated by the establishment of many daughter churches between 1980 and 1990. As a result, with 700,000 memberships in 1992, the church was in the Guinness Book of Records as the world's largest church.⁵¹ What had been envisaged from the previous period in accelerating the church growth was also a continuous focal point in Cho's ministry. "World missions," "utilization of evangelistic tools," "formation of Cho's theology," and "social gospel" are the most distinctive elements that characterize this period.

⁴⁵ Jae-bum Lee, "Pentecostal Type Distinctives and Korean Protestant Church Growth," (Ph.D. Diss., Fuller Theological Seminary, 1986), 192.

⁴⁶ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 125.

⁴⁷ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 127; 132; 136-7.

⁴⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 132-5, and Yong-gi Cho, *Huimangmokhoe 45 Nyeon* [45 Years of Hope Ministry], 142.

⁴⁹ While the church was growing so rapidly, Cho needed to train his church members. Thus, he provided them opportunities to study theology, the Bible, systematic theology and in-depth studies of each book of the Bible at Full Gospel Theological Institute in 1978.

⁵⁰ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 111.

⁵¹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 160.

As a further explanation on the characteristics of this era, Cho's new perspectives on missions firstly made a crucial impact on world missions. Cho began to send more missionaries to non-Western countries and focus on the missions for native people not immigrant Koreans.⁵² Since the first missionary to America in 1971, 641 missionaries were sent to 55 different countries (43 out of 55 are non-Western countries) and 775 churches were built by them by 2007.⁵³ Secondly, Cho's ministry was empowered by the use of social mass media such as the live broadcast of Cho's preaching and a Christian daily newspaper called *Kook-Min-Il-Bo*.⁵⁴ Thirdly, there was an urgent need to develop Cho's theology and introduce it to Korean Christians since he was accused of pseudo-Christianity by the predominant denomination of Korea, the Presbyterian Church of Korea called *Tonghab* from 1983 on. The debate was concluded when the Presbyterian Church withdrew their objection in 1994. What triggered the problem was not simple, but one of the reasons is that there had been no specialized effort to conceptualize and form Cho's theology in a systematic way. Realizing this felt need, a pre-existing institute, the Full Gospel Research Centre in 1978 was changed to the Youngsan Research Centre in 1990, and furthermore to the International Theological Institute in 1993 which exists for a full-scale study of Cho. Its main tasks are to develop the theology of holistic salvation of Cho and to systematize Cho's doctrines. One of the first meaningful fruits of this Institute is the publication of two books, *Faith and Theology of Yoido Full Gospel Church I, II*.⁵⁵ These books introduce the history and theology of Cho and the YFGC to interact with the Tonghab Presbytery and to defend its authenticity. Additionally, Young San Theological Institute of Hansei University (the former Full Gospel Theological Research Center in 1990) is another significant

⁵² Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 197.

⁵³ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 259-60, 249.

⁵⁴ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 162; 189.

⁵⁵ ITI, *Faith and Theology of Yoido Full Gospel Church I, II* (Seoul: Seoul Publisher, 1993).

organization endeavouring to establish Cho's theology by conducting seminars, symposia, and publishing periodical journals like *The Journal of Yousan Theology* since 2004. Lastly, Cho's perspective on holistic salvation including divine healing helps not only to give practical help to the poor and the weak but also to expand God's Kingdom to current social affairs.⁵⁶

4.2 The Formation of the Healing Theology

There has been much research on the formation and the roots of Cho's theology. Most of the works largely fall under three headings: 1) cultural aspects,⁵⁷ 2) the world Pentecostal movement,⁵⁸ and 3) Cho's personal experiences.⁵⁹ The first has two schools: "Syncretism"⁶⁰ and "Contextualization."⁶¹

⁵⁶ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 181-91; 284-91 and Gwui-sam Cho, *Yongsan Choyounggi Moksau Gyohoe Seongjanghak* [The Church Growth of Rev. Yong-gi Cho], 34; Tai-il Wang, "Dr. Yong-gi Cho's Understanding of the Social Salvation," *Journal of Yousan Theology Supplement Series1: The Spirituality of Fourth Dimension & Social Salvation*, ed., Mun-hong Choe (Seoul: Hansei University Press, 2012), 205.

⁵⁷ Ig-jin Kim, *History and Theology of Korean Pentecostalism: Sunbogeum (Pure Gospel) Pentecostalism* (Zoetermeer, The Netherlands: Uitgeverij Boekencentrum, 2003), 201.

⁵⁸ This group believes that Cho's theology was strongly influenced by world revivalists and Classical Pentecostalism. See V. Synan, "Roots of Yong-gi Cho's Theology of Healing," *JYT*, vol.3 (2006):7-37; Myeong-su Park, "David Yong-gi Cho and International Pentecostal/Charismatic Movements," 2002 Young San International Theological Symposium (Gupo: Hansei University Press, 2002): 219-242; Donald W. Dayton, "The GOOD GOD and the Theology of Blessings in the Thought of David Yong-gi Cho," *JYT*, vol. 7 (2006): 7-39; Dong-Soo Kim and Jang-Hyeon Ryoo, *Yeongsan Cho Yong-gi Moksau Samgwa Sasang* [Life and Thought of Rev. Yong-gi Cho] (Yongin, Korea: Kingdom Books, 2010).

⁵⁹ Mun-hong Choe and Pan-ho Kim are the adherents of this school while Hyun-Sung Bae emphasizes Cho's personal experiences with contextualization. See Mun-hong Choe, "Cho Yong-gi Mogsawa Seongryeong"[Rev. Yong-gi Cho and the Holy Spirit], *JYT*, vol. 2 (2004): 181-230; Pan-ho Kim, "Yongsan Sinhagui Bangbeoblongwa Teukjing"[Methodology and Characteristics of Yong-gi Cho's Theology] in *Yongsanui Moghoewa Sinhak II* [Ministry and Theology of Yong-gi Cho] (Gunpo, Korea: Hansei University Press, 2008): 373-98; Hyeon-sung Bae, "Full Gospel Theology and a Korean Pentecostal Identity," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, eds., A. H. Anderson and Edmong Tang (Oxford: Regnum Books International, 2004).

⁶⁰ Boo-woong Yoo, *Korean Pentecostalism: Its History and Theology* (Frankfurt am Main: Peter Lang, 1988): 220-27; Kwang-seon Seo, "Hanguk Gyohoe Seongryeongundonggwa Buheung Undongui Sinhakjeok Ihea" [Theological Understanding of the Holy Spirit Movement and Revival Movement in the Korean Church] in ed. Korea Christian Academy, *Hangukgyohoe Seongryeongundongui Hyeonsanggwa Gujo* [Phenomenon and Structure of the Holy Spirit Movement in the Korean Church] (Seoul: Christian Academy, 1981): 22-99; Kwang-il Kim, "Gidokgyo Chibyeong Hyeonsange Gwanhan Jeongsinuihakjeok Josa Yeongu" [A Psychiatric Study of the Phenomenon of Healing Practice in Christianity] in ed. Korea Christian Academy, *Hangukgyohoe Seongryeongundongui Hyeonsanggwa Gujo* [Phenomenon and Structure of the Holy Spirit Movement in the Korean Church] (Seoul: Christian Academy, 1981): 233-96; W. J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson,

However, the question of “where and how Cho’s theology has been developed” is not as simple as a multiple choice since Cho’s theology is a product of multi-contexts.⁶² In this regard, I will explore Cho’s healing theology from four contexts: the socio-politico-economic context, the cultural-religious context, the Christian context, and the personal context.

4.2.1 Socio-Politico-Economic Contexts

Cho was initially motivated by the desperate situation of Korea to form his healing theology for the hopeless. It was contended by many scholars that Cho’s message of hope was developed from the desolate situation of Korea after the War for “a despairing and hopeless people.”⁶³ The context where Cho’s healing theology was developed was well explained by an American AG missionary, Louis P. Richards who taught and trained Cho in Bible studies until Cho went to a Bible school. Richards had arrived in Pusan where Cho was living five months after the ceasefire in 1953.⁶⁴ He described the situation of the war-torn city as: “Everywhere we witnessed unspeakable

1977), 99-105; M. M. Mullins, “The Empire Strikes Back: Korean Pentecostal Mission to Japan,” *Japanese Religions*, vol. 17/2 (July 1992): 142-166; D. Hunt and T. A. McMahon, *The Seduction of Christianity: Spiritual Discernment in the Last Days* (Eugene, OR: Harvest House, 1985), 123; D. Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell, 2002), 161.

⁶¹ A. H. Anderson, “The Contextual Pentecostal Theology of David Yong-gi Cho,” *AJPS* 7:1 (2004): 101-123; Hwa Yung, “Missiological Implications of Dr. David Yong-gi Cho’s Theology,” *2002 Youngsan International Symposium* (Gunpo, Korea: Hasei University Press, 2003): 94-102; Young-hoon Lee, “Sanjungchukbok Sinangui Osunjeol Sinhakjeok Ihae” [A Pentecostal Theological Understanding of the Belief of Three-fold Blessings], *Cho Yong-gi Moksaui Samjungchukboke Deahan Sinhakjeok Ihae* [Theological Understanding of the Three-fold Blessings of Rev. Yong-gi Cho] (Seoul: Seoul Logos Co., 2000): 29-31; Jae-bum Lee, *Seonglyeong Undongui Yeoksa* [The History of the Pentecostal Movement] (Seoul: Voice, 1985), 8-11.

⁶² Bon-cheol Bae affirms the need of understanding Cho’s theological formation in relation to three factors: socio-political background, traditional aspect, and personal encounter with foreign missionaries and revivalists. Bon-cheol Bae, “Youngsan Cho Yong-gi Moksa 60 Nyeon Sayeoke Geolchin Seonglyeonglone Natanan Heaksim Nonje Bunseok” [Exploration of the Central Issues of Rev. Yong-gi Cho’s Pneumatology in the sixty-year ministry] *JYT*, vol. 33 (2015), 7.

⁶³ A. H. Anderson, “A ‘Time to Share Love’: Global Pentecostalism and the Social Ministry of David Yong-gi Cho,” ed. Mun Hong Choe *JYT Supplement: The Spirituality of Fourth Dimension and Social Salvation* (Gunpo, Korea: Hansei University Press, 2012), 150. Also see Sang-yun Lee, *A Theology of Hope: Contextual Perspectives in Korean Pentecostalism* (Eugene, OR: Wipf and Stock, 2019).

⁶⁴ The Korean War ceased when the armistice was signed on July 27, 1953.

hunger, poverty, suffering and lack of proper sanitation.”⁶⁵ The situation was even worse when Cho pioneered his first church at Deajo-dong, the poorest slum of Seoul in 1958. One of the most repeated ministries of Cho was to lead dying people to the Lord like mothers suffering from excessive bleeding after their delivery. Cho clearly expressed the motivation of his healing ministry with special reference to the suffering context of Korea as he said that “I have felt I need the gifts of healing while seeing people dying.”⁶⁶ It was not Cho’s theological knowledge that he wanted to put to the test but the felt need to help the suffering people in reality that he started praying for divine healing.

Cho’s concept of healing, furthermore, in the *present* time developed in parallel with the theology of the inbreaking of God’s Kingdom. He gave some explanation on how his healing theology was formed in the suffering context of Korea: “I was forced to search the Scriptures to find out if our God was a healing God of ‘today’ or if His healing would only come in the sweet bye and bye when we reached heaven.”⁶⁷ The suffering that was taking place at the present for Cho necessitated a theological development of healing that is based on the immanent God. The theology of the Kingdom of God – dealing with the tension between “already” and “not yet” – provided a foundation of the felt need of healing in the present time since the God of the past and future could hardly be understood by the suffering people in Korea. This theological notion was developed to characterize the Korean healing theology of *here* and *now*. Significantly, the pioneering Daejodong era addressed this acute social context. Cho needed to focus on the concept of urgency while asking God for His immediate intervention in the suffering situation of the Korean Church. It is, however, important to note that Cho’s emphasis on the present time did not nullify the value of the future and

⁶⁵ L. P. Richards, *Divine Appointments with God*, 13-4.

⁶⁶ Yong-gi Cho, *Nau-i Gyohoe Seongjang Iyagi*, 74.

⁶⁷ David Yong-gi Cho, “forward” in Robert G. Witty, *Divine Healing* (Nashville, TN: Broadman Press, 1989).

the past from an eschatological point of view. For Cho, “God began to manifest Himself not only as the God of the past and the future, but as the God of the present who lives in present time.”⁶⁸ As noted, Cho appeared to emphasize the God in the present in addition to the established understanding of God of the future and the past to strike a balance. Cho’s healing theology is to be understood, therefore, as an effort to conceptualize who God is for today’s Christians while the God in the past and the future was relatively more emphasized in the Korean Church context.

In war-torn Korea, Cho’s theology of healing was emerging as the “gospel of need”⁶⁹ not of “prosperity.” His theology did not support the idea that God will answer your prayer for whatever you *want* in terms of greed. Instead, it was formed to deal with whatever you *need* for the people in great agony wrought by hunger and sickness. It is important to observe that the message of Cho for blessings was not addressed to the people who were already living a good life in terms of health and wealth. This idea could be well observed from his preaching: “God wants you to eat three meals every day, wear clean clothes, and sleep in a clean house” to those who normally skipped meals and wore dirty clothes.⁷⁰ Living in a shanty and lacking food and clothes,⁷¹ he could deeply understand the urgent need of holistic salvation and the fact that “sickness and extreme poverty are not God’s blessings.”⁷² Cho’s theology of healing was established to bring the good news of salvation to the suffering people in a holistic way. It was through the great demands of the society that Cho formulated his healing theology of what is known today as the three-fold blessings⁷³ based on 3 John 2.⁷⁴

⁶⁸ Yong-gi Cho, *Salvation, Health and Prosperity* (FL: Creation House, 1987), 11.

⁶⁹ Hwa Yung, “The Missiological Challenge of David Yong-gi Cho’s Theology,” 87.

⁷⁰ Yong-gi Cho, *Nauui Gyohoe Seongjang Iyagi*, 49.

⁷¹ Yong-gi Cho, *Sa Chawonui Yeongjeok Segye* [Spiritual World of the Fourth Dimension] (Seoul: Logos Book, 2012), 188.

⁷² Yong-gi Cho, *Nauui Gyohoe Seongjang Iyagi*, 291.

⁷³ It is a theological invention that Cho has developed to emphasize three blessings that were already prepared through the atonement of Jesus Christ. According to Cho, God’s blessing is not only spiritual

Lastly, there was a significant development in Cho's healing theology when his perspective changed according to the transition within his society. It was evident that in his early ministry the concept of holistic salvation was to mainly focus on the individual blessings of people since they were the most urgent needs. However, it became broader to embrace the salvation of society and nature as Korea was growing economically.⁷⁵ From this time on, Cho has intentionally emphasized the roles of the church to participate in the social gospel and nature conservation movements.⁷⁶ This means that the changed social context has continually motivated Cho to advance his perspectives as a practical theology and help the people in their reality. This includes the adoption of new social demands to Cho's healing theology. In this sense, the healing was no longer confined to individuals, but society and even the eco-system were viewed as the recipients of healing. In this regard, Cho's perspective on healing was expanded to the bringing of restoration to all aspects of human life from wholeness of individual health.

4.2.2 Cultural-Religious Contexts

From the early days of his ministry, Cho knew the value of developing and preserving Korean Christian traditions while accepting Christianity from foreign missionaries.⁷⁷ Cho's attitude towards his culture and tradition is well explained in his statement:

In the past, missionaries not only brought their religion but also their culture to the countries they evangelized. So it became apparent that the new converts lost much of their natural heritage. I believe that this produced an unnecessary hindrance to the acceptance of the gospel of Jesus Christ, which is for all people. Therefore, church growth is more than just world

but also physical and material. In this respect, he advocates the holistic blessing. Yong-gi Cho, *Ojung Bokeumgwa Samjung Chukbok* [Five-fold Gospel and Three-fold Blessings] (Seoul: Seoul Logos, 1998), 143.

⁷⁴ Yong-gi Cho, *Salvation, Health and Prosperity*, 11.

⁷⁵ Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi: Yeouidoui Moghoeja*, 563-4.

⁷⁶ Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi: Yeouidoui Moghoeja*, 564.

⁷⁷ Interestingly, Cho was the most exposed to the influence of Western missionaries than Kim and Lee.

missions, for it operates on an individual or congregational level, irrespective of nationality or cultural background.⁷⁸

Cho emphasizes the need of a person being who he/she is in his/her own culture to be more effective in terms of powerful evangelism for church growth. Even though it is not certain if Cho had this view from the beginning of his ministry, Cho's approach of doing his theology seems very close to contextualization. Regarding this, Keith Warrington considers Cho as "a contextual theologian," by saying that "he [Cho] speaks to given circumstances, offering lessons that are of particular benefit to believers who live in particular settings."⁷⁹ Echoing a similar idea, Allan Anderson continues to bring one's attention to another significant task of exploring "to what extent Cho's Pentecostal message is a contextual theology that has adapted to and transformed its cultural and religious environment."⁸⁰ In order to answer this question, the process of the contextualization of Cho's theology needs to be discussed with particular examples.

A good illustration of this is Cho's pneumatology. One of the most distinctive characteristics of Cho's healing theology centres on his pneumatology in terms of "the fellowship of the Holy Spirit" since his healing practice substantially depends on the role of the Holy Spirit.⁸¹ Although it was in 1964 when Cho started meditating on the indwelling Spirit of God, he was greatly motivated to explore the Bible to answer a hard question which was deeply rooted in the hearts of many Koreans. It was a question of "Where is our God?" He elaborates on how his theology could be developed in relation to Asian culture:

Oriental People, in particular, require the address and location of the god they worship. Most of them grow up under the influence of heathen worship so they need the address of their god in order to go and worship him...But

⁷⁸ Yong-gi Cho, *More than Numbers* (Waco, Texas: Word Books, 1984), 9-10.

⁷⁹ K. Warrington, "The Fourth Dimension, the Word and the Spirit," ed. Mun Hong Choe, *The Spirituality of Fourth Dimension & Social Salvation* (Gunpo: Hansi University Press, 2012), 33.

⁸⁰ A. H. Anderson, "The Contextual Pentecostal Theology of David Yong-gi Cho," 110.

⁸¹ More will be said on this topic under the section of the BHS in Cho's healing theology.

when I came into Christianity, I could not locate the address of our Heavenly Father God. In those days, it was a great trouble to my heart while I was learning the Christian way of life...Many new believers would come to me and ask “Pastor Cho, give us at least some picture, or even an image, to address to. You ask us to believe in God but where is He?... I needed an answer and so in my own way I started seeking the “address” of our God.⁸²

Cho struggle to know God’s address came from his cultural-religious background – most likely from Shamanistic belief. That is why Anderson sees “Cho’s Pentecostalism as a contextual form of Korean Christianity interacting with Shamanism” due to Cho’s effort to theologize his “practices” by referring to the Bible as his primary source.⁸³ Reading 1 Corinthians 3:16 and 2 Corinthians 1:22, Cho “began to see that God the Father and God the Son dwell in me through the Holy Spirit” and that “His address is my address! He’s in my heart.”⁸⁴ The main idea of the fellowship with the Holy Spirit was formed and developed at this time. Previously Cho always tried to find God and hold on to Him by praying on a mountain or in a valley and attending some famous evangelists’ revival meetings.⁸⁵ However, when he realized the secret of the indwelling God through the Holy Spirit, he did not need to search everywhere to find God. He began to encourage his church members to talk and pray to God and commune with God from their hearts.⁸⁶ He considers this enlightening moment as “the actual starting point and the foundation stone” of his ministry.⁸⁷ One should realize that Cho’s former understanding of God’s address initiated his search for a biblical truth written about where God is, and provided him with an idea that God can be found in places. More importantly, it ultimately brought a correction to the real Shamanistic belief that gods live in mountains, valleys, trees, rocks, houses, and so on. It was an effort not to justify his former religious beliefs based on the Scriptures but to

⁸² Young-Gi Cho, *The Fourth Dimension*, 173-4.

⁸³ A. H. Anderson, “The Contextual Pentecostal Theology of David Yong-gi Cho,” 114.

⁸⁴ A. H. Anderson, “The Contextual Pentecostal Theology of David Yong-gi Cho,” 177.

⁸⁵ Young-Gi Cho, *The Fourth Dimension*, 178.

⁸⁶ Young-Gi Cho, *The Fourth Dimension*, 178.

⁸⁷ Young-Gi Cho, *The Fourth Dimension*, 178.

find biblical truth and apply it sensitively to the context with corrections without nullifying the value of Korean culture.

4.2.3 Christian Context

Korean Christian Tradition

Cho's theology is a continuation of a Korean Christian heritage. It can be easily deduced that Cho highly values his Christian traditions as follows:

Being a Korean and having been saved out of the Buddhist religion, I have been able to appreciate the distinctive position of Christians who come from the Third World. We are coming from a culture which is not traditionally Christian. Korea received its first missionaries from America almost one hundred years ago. Since then, we evangelical Korean Christians have developed our own traditions. This is very important because it makes it possible for us to be Christian without being less Korean.⁸⁸

It should be noted that Cho as the most well-known Korean Pentecostal identifies himself as a Korean *evangelical Christian* while appreciating the Christian traditions that he has taken over from his predecessors. When Cho claims to be the successor of the Korean Church tradition, a practical question is: what did Cho inherit from his predecessors? Regarding the question, a classical Pentecostal historian, William W. Menzies contended that "Cho learned the value of intercession early in his ministry....[and] exemplifies what is common practice through the churches of Korea."⁸⁹ He continued to present his idea in a more specific way by saying that Cho is "a faithful steward" of the legacy of prayer inherited from the great revivals in 1903 and 1907.⁹⁰ What Menzies argued here does not sound absurd as far as the uniqueness of the Korean types of prayer that started since 1903 and continually developed throughout the Korean Church history is concerned.

⁸⁸ Yong-gi Cho, *More than Numbers*, 9.

⁸⁹ W. W. Menzies, "Cho's Theology of the Fullness of the Spirit: A Pentecostal Perspective," 31.

⁹⁰ W. W. Menzies, "Yong-gi Cho's Theology of the Fullness of the Spirit: A Pentecostal Perspective," 36.

When it comes to the way Korean Pentecostals pray, it can be obviously pointed out as a distinctive factor that differentiates them from other world Pentecostals like the classical Pentecostal group.⁹¹ That is why it is recognized by most that mountain prayer, daily dawn prayer, and unison prayer are Korean Christian traditions. As an internal voice, the Korean Pentecostal theologian Wonsuk Ma fairly asserts that the prayer mountain movement is a “unique feature” of “the Pentecostalisation of Korean Christianity.”⁹² An AG missionary, John Stetz, from an outsider perspective, witnessed the distinctive characteristics of Korean types of prayer as follows:

This prayer mantle [persistent prayer] was inherited by the Korean Church. At 4:30 o'clock every morning of the year church bells from every church tower ring out the call for the followers to gather for a pre-dawn prayer meeting. They come in the rain and mud; they come before breakfast to meet with their Heavenly Father in their local churches...One characteristic feature of their prayer meetings is that they pray audibly all at the same time. Who taught them to pray in this manner? The missionaries didn't....In Keeping with this tremendous zeal, it comes natural for them to intercede audibly as did the first century Christians when “they raised their voices in united pray.”⁹³

As mentioned above by a classical Pentecostal professor, the “prayer mantle” was not from his tradition but from the indigenous Korean HSM which was established in its own context. Recognizing the origin of those Korean styles of prayer, Lee regards Sun-joo Gil as the founder of early Morning Prayer while Park stresses the significant role of Ja-shil Choe in vitalizing fasting prayer in the Korean Church.⁹⁴ In this regard, Vinson Synan argues that Cho has been under the influence of the Korean evangelists such as Sun-joo Gil, Ik-du Kim, and Yong-do Lee.⁹⁵ However, it is still hard to pinpoint one or two among those people as the most influential predecessor of Cho since the Korean

⁹¹ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 232.

⁹² Wonsuk Ma, “Blessing in Pentecostal Theology and Mission,” Wonsuk Ma, Veli-Matti Karkkainen and J. Kwabena Asamoah-Bydau, eds., *Regnum Edinburgh Centenary Series. Vol. 20, Pentecostal Mission and Global Christianity*, 272-91 (Oxford: Regnum Books International, 2014), 280.

⁹³ J. Stetz, “The Impact of Christianity on Korea’s Culture,” (M.A. Thesis, Azusa Pacific College, 1973), 69-70.

⁹⁴ Myeong-su Park, “Korean Pentecostal Spirituality as Manifested in the Testimonies of believers of the Yoido Full Gospel Church,” 51.

⁹⁵ V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” 14.

Church tradition of prayer is not a heritage produced suddenly by a person at a certain period time. It is rather a continuous tradition that has been formed and developed while having new emphases and forms in the Korean Church history. In this regard, it is more reasonable to see Cho's healing theology of prayer as a continuation of the Korea Church tradition as a whole rather than that of some selective individuals.

Cho admitted that he had been greatly influenced by two other Korean pastors: Gyeong-jig Han and Seong-bong Lee.⁹⁶ While Han's influence appears to be made in the area of ministry not theology,⁹⁷ Cho showed a great deal of respect to Lee⁹⁸ while saying that "Lee was walking with the Holy Spirit to preach the gospel and his ministry became a great role model for me in terms of pastoring."⁹⁹ Moreover, if one considers the fact that Lee was a spiritual father of Ja-shil Choe who is not only the mother-in-law of Cho but also Cho's spiritual mother, the significance of Lee's impact on Cho's life is evident. Observing the characteristics of Lee and his ministry recognized by Cho, one notices that there are several common aspects shared between them. Cho believes that Lee's ministry was characterized with "the emphasis on the Spirit-led life," "great zeal," "love," and a "message of hope."¹⁰⁰ Especially, Cho says that "Lee's message of hope is in line with the philosophy and goal of his ministry" and that "it is the power of the message of hope that many sick people were healed of their diseases at Lee's healing revival meetings."¹⁰¹ In light of this, he considers "the secret of the successful ministry of Lee" as "the Spirit-filled life."¹⁰² In short, Cho signifies the fact that the message of hope for the marginalized and the spirit-filled/led life are what have been emphasized

⁹⁶ Sang-in Han, "A Response to Lim's Research on the Pneumatology of Rev. Yong-gi Cho," ed, Young-hoon Lee, *Osunjeol Sinhak Nondan*, vol. 2, [Forum of Pentecostal Theology] (1999), 37.

⁹⁷ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 298.

⁹⁸ As historical data do not reveal any direct encounter of Cho with Lee, Lee's influence over Cho seems to be primarily through his mother-in-law, Ja-sil Choe.

⁹⁹ Yong-gi Cho, "Iseongbong Moksau Sayeok Soke Natanan Seonglyeong," 423.

¹⁰⁰ Yong-gi Cho, "Iseongbong Moksau Sayeok Soke Natanan Seonglyeong," 423-4.

¹⁰¹ Yong-gi Cho, "Iseongbong Moksau Sayeok Soke Natanan Seonglyeong," 424.

¹⁰² Yong-gi Cho, "Iseongbong Moksau Sayeok Soke Natanan Seonglyeong," 426.

and developed in both ministries of Lee and Cho. Lee's healing theology of hope and the Holy Spirit seems to be further developed and solidified by Cho.

Theological Dialogue

Intensive theological debates on Cho's theology took place after he was accused of being a "pseudo-Christian" by the Korean Presbytery of *Tonghab* in 1981. The main issues of the criticism by Tonghab were Cho's views on ancestral worship, rumours of a resurrected woman, prayer with laying on of hands for an elder, an issue of ordination, the thoughtless participation in holy communion, evidence of the BHS, and evangelism.¹⁰³ These accusations caused an urgent need for Cho to start having theological interaction with them. It was, of course, not at all a pleasant experience for Cho. The problem with *Tonghab* arose partly because Pentecostal belief was not well-known in the context of Korean Christianity especially when it was dominated by the Presbyterians:

Table 3. Comparison between Pentecostal and Presbyterian Groups in December 1980¹⁰⁴

	Denominations	Churches	Ministers	Members
Presbyterian	29	12,270	17,613	3,999,137
Pentecostal	7	961	1,585	440,557

As the statistics show that the ratio between the two groups was almost 10:1, it is clear that the influence of the Korean Presbyterian Church was very effective as the most dominant and old denomination. The fact that the KAG tried to change their

¹⁰³ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 155.

¹⁰⁴ Kwang-il Kim, "Gidokgyo Chibyeong Hyeonsange Gwanhan Jeongsinuihakjeok Josa Yeongu," 299.

denominational name to Korean Jesus Presbyterian Church twice in 1973 and 1974¹⁰⁵ allows one to see the influence of the Presbyterians. It is understandable that the Korean Church was not in favour of Cho's theological perspectives due to their cessationist viewpoint¹⁰⁶ and Cho's controversial issues such as the "resurrection" episode.¹⁰⁷ Consequently, the ignorance of Pentecostal practices and beliefs as well as Cho's major mistakes caused him to be misunderstood as a heretical Christian like Gi-dong Kim.¹⁰⁸ As Cho's ministry was significantly focused on healing in terms of spiritual warfare, Cho could be considered to be in the same group. One can easily deduce that Cho's theological perspectives were problematical in the mainstream Korean Church while reading Cho's confession: "I endeavoured to soften the impact of the revolutionary principles which I stated."¹⁰⁹

While most of the critiques were caused by the ignorance of Pentecostal beliefs and cessationists' perspective, it is also true that Cho adopted the advice and critiques of *Tonghab* to revise some of his radical concepts. As he stated in 1973 that "Never reject the Holy Spirit, for if you do you must die," Cho's expressions sometimes seemed very aggressive and radical.¹¹⁰ As another example of his radical attitude, he previously allowed his church members to bow before the pictures of their ancestors, of course, not to worship them but to show their respect as a filial duty. However, Cho changed his view on ancestral worship as an effort to follow the general belief of the Korean

¹⁰⁵ The Compilation Committee of the Fifty-Year History of the Korea Assemblies of God, *The 50th history of the Korea Assemblies of God: 1953-2004* (Seoul: Creation, 2005), 345.

¹⁰⁶ As Cho observed that "many today do not believe healing by prayer is possible," most of Christians did not believe in the possibility of divine healing. Yong-gi Cho, *To God Be the Glory*, 66.

¹⁰⁷ Cho announced in one of his services that a lady who attended his church was resurrected after forty-one hours from her death. However, it was revealed to be false. It is not certain if it was a self-fabricated scenario or a rash act based on the report of the family of the lady.

¹⁰⁸ Kwang-il Kim, "Gidokgyo Chibyeong Hyeonsange Gwanhan Jeongsinuihakjeok Josa Yeongu," 235.

¹⁰⁹ Yong-gi Cho, *The Fourth Dimension*, vol 2, vii.

¹¹⁰ Yong-gi Cho, *To God Be the Glory*, 151.

Church.¹¹¹ During this time, he put more emphasis on developing and introducing his theology in the Korean Church by establishing theological institutes in his church. The ITI is the best example of this. The ITI has endeavoured to further develop and systematize Cho's theology regarding Cho's views of eschatology, revelation, human nature, divine healing, demonology, synergism, and the union between God and man.¹¹²

Another significant theological development is that Cho began to expand the territory of healing from individuals to society and the environment.¹¹³ Regarding this change, Anderson's observation on Pentecostalism is fair to apply to Cho's case: Anderson affirms that "The subject of 'social theology' is not one that sits easily with Pentecostals. Pentecostals have not always felt comfortable with relating to a wider society, but something that is gradually changing."¹¹⁴ Cho's healing theology has also been slowly and yet steadily changing. Since 1981 when the criticisms were aroused, he has launched several meaningful projects to meet the needs of the people in need. Cho's practical efforts to be involved in charitable activities are found in relation to the support for heart surgery for children, parentless children, international refugees including North Koreans, flood victims, poor local churches, foreign workers, old people living alone, the handicapped, Holt International Children's Services, the blood donation campaign, medical services for the poor, the nature conservation movement, the establishment of the Elim Rehabilitation Center, a heart hospital in North Korea, and Good People. It is also significant to know that Cho has concentrated on helping the marginalized people for the rest of his life since his retirement in 2008 through the foundation of the Sharing Love and Happiness Movement.¹¹⁵

¹¹¹ Ig-jin Kim, *History and Theology of Korean Pentecostalism*, 186.

¹¹² ITI. *Yoido Kyohoei Shinanggwa Shinhak*, 148-231.

¹¹³ Young-hoon Lee, "The Influence of Dr. Cho's 'God is so good-faith' in the Korean Churches" *JYT* 7 (2006), 107.

¹¹⁴ A. H. Anderson, "A 'Time to Share Love,'" 141.

¹¹⁵ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe* 50, 181-91 and 284-91.

Cho seems to be flexible in dealing with his theology to be practical in terms of interacting with different people without losing the core values and principles of his theology. Cho sought to develop his perspective as much more acceptable in the Korean Church context. In this regard, an important change can be observed in Cho's preaching. Cho's theological institute, the ITI observes that Cho's messages have fallen into different topics in each period of his ministry as follows:¹¹⁶

Table 4. The Topics of Cho's Messages by Years

	1958-1961	1961-1973	1973-1982	1982-present
Message	1. Miracles by faith 2. Jesus the healer 3. Good God	1. The works of the Holy Spirit 2. Counselor, and helper, the Holy Spirit 3. The power of the Cross	1. The power of prayer 2. Law of faith 3. Fullness of the Holy Spirit 4. Positive thinking	1. Sovereignty of God 2. Providence of God 3. Importance of the Law 4.Importance of service

Cho stressed the will of God since the 1980s as shown in the table, while previously he was more concerned about practical principles to ask God for blessings. Cho started turning his attention to what God wants from all the blessings and spiritual empowerment given to believers. It is a dramatic change of his theology that God and His will became the center of his messages from the early 1980s whereas his preaching was formerly inundated with what God can provide and what and how believers can receive them. One more interesting change can be extracted from the Korean version of *The Fourth Dimension* which was translated into Korean in 1999, twenty years after the first publication of the English version in 1979. He added a new sentence, "Strictly

¹¹⁶ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 112.

speaking faith is given by God as a gift,” to the original argument, “Faith first begins with our own human effort to believe.”¹¹⁷ One can observe that Cho started striking a balance between human efforts and God’s sovereignty in his theology.

These all hint at Cho’s receptive attitude towards critiques unless they are a menace to the core foundation of his theology. Cho revealed his intention to publish a book as an official response to the theological critics of *Tonghab* by saying that “the publication of *Faith and Theology of Yoido Full Gospel Church I, II* would be a great opportunity to have introspection and self-examination for the maturity of Christian faith.”¹¹⁸ These books make Cho’s theology communicable clearly as a theological interaction with other theologians. As a result, *Tonghab* withdrew their accusation of Cho since they realized through their research that “most of Cho’s theology is based on the characteristics of World Pentecostal beliefs.”¹¹⁹

It was through Cho’s efforts of taking all that input that he received through his theological dialogue with his counterparts that his theology improved and was much more broadly accepted.¹²⁰ About eleven years after the cancellation of Cho’s accusation from *Tonghab*, there was a meaningful result. In 2004, Min, one of the most representative Korean Church historians of the *Tonghab* denomination valued Cho by saying that “Cho has created a new type of Holy Spirit movement while firmly standing on evangelical tradition with flexibility as an autochthonic movement.”¹²¹ It would not be possible for Cho to be acknowledged as an authenticated Korean evangelical today if he did not try to interact with the Korean Church in a positive way. Through this

¹¹⁷ Yong-gi Cho, *Sachawonui Yeongjeok Segye*, 173; 184 and Young-Gi Cho, *The Fourth Dimension*, 159; 168.

¹¹⁸ See the forward and introduction of ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2.

¹¹⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 158.

¹²⁰ One of the good examples of Cho’s receptiveness is that Cho added “unity” to his theology of “the fellowship with the Holy Spirit” by accepting a suggestion of a Greek Professor in Paris. Yong-gi Cho, *My Church Growth Stories* (Seoul: Seoul Logos, 2006), 84.

¹²¹ Kyoung-bae Min, “ChoYong-gi Maksaui Seonglyeongsinhakgwa Hanguk Gyohoe: Han Yeoksajeok Jeobgeun” [The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach,” *JYT*, vol. 1 (2004), 38.

process, he could further develop the theology of Korean Pentecostalism and make a strong impact on the Korean Church as a reasonable Korean Pentecostal theologian.

4.2.4 Personal Context

Oral Roberts

One of the most crucial contributions to Cho's theological formation was made by several well-known healing practitioners including Oral Roberts, as discussed by many scholars.¹²² Although Ryu deduces that Cho's theology was already established in his early ministry before he met Roberts,¹²³ it becomes certain that Roberts significantly influenced Cho when one pays attention to some historical data. Cho and Roberts both agree that Cho's theology is indebted to Roberts.¹²⁴ Especially, Cho confessed that "Roberts is my spiritual mentor and teacher" and that "the message of 3 John 2 of Roberts has become the basis for my 'every sermon.'"¹²⁵ Indeed, Cho's message of hope is focused on the theme of "the Good God"¹²⁶ and its practical implication of holistic salvation is based on 3 John 2 the same as Roberts. He also adopts the concept of the "seed faith" directly from Roberts as he indicates in his book.¹²⁷

¹²² V. Synan, "Roots of Yong-gi Cho's Theology of Healing," 35; Myung-su Park, "David Yong-gi Cho and International Pentecostal/Charismatic Movements," 219-42; Ig-jin Kim, *History and Theology of Korean Pentecostalism*, 193; T. K. Mathew, "O. Roberts and David Yong-gi Cho: A comparative Evaluation of Their Theologies of Healing," *JYT*, vol. 8 (2006), 38-69; W. W. Menzies, "Cho's Theology of the Fullness of the Spirit," 37; Young-hoon Lee, "Oral Roberts and David Yonggi Cho: A Life-long Relationship in Theology and Ministry," *Spiritus: ORU Journal of Theology* 4:1 (Spring 2019), 5-16.

¹²³ Jang-hyun Ryu, "A Theological Study of Dr. Yong-gi Cho's Pneumatology," *JYT*, vol. 1 (2004), 167-8.

¹²⁴ Cho said, "I have been greatly influenced by books of Pastor O. Roberts. As I read those books, the contents in the books have given dreams and hopes in my mind." Yong-gi Cho, *Gyohoesongjang Jinjeongeuro Wonhasibnigga?* [Do you truly want Church Growth?] (Seoul: Seoul Logos, 1995), 11. Furthermore, Roberts also advocated his influence on Cho in the foreword of Cho's book, *Salvation, Health, and Prosperity*, 8.

¹²⁵ Yong-gi Cho, *Gyohoesongjang Jinjeongeuro Wonhasibnigga?* 35.

¹²⁶ W. W. Menzies, "Cho's Theology of the Fullness of the Spirit," 37; V. Synan, "Roots of Yong-gi Cho's Theology of Healing," 27-8.

¹²⁷ Yong-gi Cho, *The Fourth Dimension*, 161.

In stressing the similarities¹²⁸ between Cho and Roberts, one needs to pay a great deal of attention to a specific book of Roberts' since Cho admits Roberts' influence on his perspectives especially through *If You Need Healing Do These Things*.¹²⁹ It is confirmed through the book that both believe that "everybody has their own faith – a measure of faith,"¹³⁰ "your soul governs your physical life,"¹³¹ it is important to "join yourself to companions of faith,"¹³² and God has "a better way for you" regarding not-answered prayers.¹³³

Apart from these, there seem to be many important similar concepts between Cho's and Roberts' healing theologies. Roberts views that "To be effective, faith must first have a vision held in the heart that sees God bringing to pass what you are believing for...This [called faith image] lifts the battle from the human level to a new height where God takes over."¹³⁴ This concept looks like Cho's invented terminology, the so-called "Fourth Dimension." The concept of fasting is also similar since Roberts considers fasting as a process of "putting one's mind and heart on seeking Christ and His presence, and of coming into an intimate relationship with Him who is the Answer to all things."¹³⁵

Nonetheless, Cho has his own distinctive perspectives that differentiate him from Roberts in the aspect of: 1) God's sovereignty in relation to faith – Cho believes

¹²⁸ According to Mathew's observation, the similarities between Cho and Roberts are as follows: Whole person healing, the inter-relationship of human body (spirit, soul, and body), the Good God, God as the ultimate resource of every healing (including medical treatment), God's time for healing, death as a natural phenomenon, healing as a nature of God's kingdom, healing as a tool for evangelism, and healing in the atonement. T. K. Mathew, "O. Roberts and David Yong-gi Cho: A Comparative Evaluation of their Theologies of Healing," 61-2.

¹²⁹ Yong-gi Cho, *Sachawonui Yeongseong*, 35.

¹³⁰ O. Roberts, *If You Need Healing Do These Things*, rev. (Tulas, OK: Healing Waters Inc., 1951), 27 and Yong-gi Cho, *Successful Living* (Seoul: Young San, 1977), 136.

¹³¹ O. Roberts, *If You Need Healing Do These Things*, 27; Yong-gi Cho, *How can I be Healed?* (Seoul: Seoul Logos Co., 1999), 38; Yong-gi Cho, *The Fourth Dimension*, vol 2, 73.

¹³² O. Roberts, *If You Need Healing*, 149.

¹³³ O. Roberts, *If You Need Healing*, 63, and Yong-gi Cho, *How can I be Healed?*, 136; 139-40.

¹³⁴ O. Roberts, *101 questions and answers on Healing and Salvation* (Tulsa, OK: Oral Roberts Evangelistic Association, 1968), 35.

¹³⁵ O. Roberts, *101 questions and answers*, 78.

everybody has their own faith but healings happen only when God's faith comes to human faith while Roberts argues that "we possess faith, but it will profit us nothing until it is released and sent to God for our particular need [through point of contact]." Even though Roberts also believes that "in salvation the initiative rests with God, but God's initiative must be matched by man's response," he emphasizes the human response to show their faith in God for healing.¹³⁶

2) The origin of sickness – Both believe that sickness comes from demons but Cho separated the direct influence of demons from the indirect by saying, "every illness is not caused by the demons that enter human body." Sometimes, people can be sick because of the careless use of their body in which case demons just supply the destructive power to the afflicted body in terms of influence not of possession.¹³⁷

3) The understanding of the role of the Holy Spirit – In Cho's perspective, it is quite clear that the Holy Spirit is the One who brings healing and requires believers to have a close and intimate on-going relationship with the Holy Spirit as Cho frequently uses the concept of the fellowship and partnership with the Holy Spirit. However, Roberts bases his close relationship with God on Christology when he says "we can visualize God in His Son, Jesus...I grew up believing that Jesus lived in our house and was a member of our family."¹³⁸

In fact, Cho's understanding of the fellowship with God is more based on the works of the Holy Spirit while Roberts' is more on God and Jesus.¹³⁹

4) Discerning God's time for healing – Both argue that there is God's time to heal. However, Roberts confesses his difficulty to "get people to wait until the time is right for them to receive prayer" whereas Cho articulates that "God's faith [that brings healing] comes to us with peace and conviction

¹³⁶ Yong-gi Cho, *Salvation, Health, and Prosperity*, 152 and O. Roberts, *101 questions and answers*, 16 and 52-3.

¹³⁷ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 202.

¹³⁸ O. Roberts, *101 questions and answers*, 82.

¹³⁹ O. Roberts, *101 questions and answers*, 40-1.

in our hearts” In this respect, Cho views that believers would definitely know when the time is right.¹⁴⁰ 4) Resource of healing. – Both generally agree that the ultimate healing power comes from God but Cho advocates another possibility of healing that could be brought by demons since they are believed to be spiritual beings who control the third dimension from the fourth dimension with limited power.¹⁴¹ 5) The scope of the holistic salvation. – Both of them emphasize the holistic salvation that means that God’s blessings for our soul, body, and material things are all prepared by the work of Jesus on the Cross as a finished work. However, Cho expands the concept to his society and nature. In other words, Roberts’ understanding is limited to individuals while Cho seeks to deal with a broader territory for God’s healing and blessings.¹⁴² 6) Point of contact – Roberts’ faith becomes more activated when he has a special feeling on his right hand as a point of contact, while Cho does so when God shows him a vision of healing of the sick.¹⁴³

T. L. Osborn

There are other practitioners whose theologies helped Cho develop his perspectives on healing. T. L. Osborn is acknowledged by several scholars.¹⁴⁴ Cho affirms the influence of Osborn by saying that “I collected Pastor Osborn’s book and delivered his healing message.”¹⁴⁵ It is interesting that Osborn appreciates Roberts’ role in quickening “the message and ministry of deliverance” to Osborn.¹⁴⁶ Osborn’s

¹⁴⁰ Yong-gi Cho and Robert Schuller, *Expand your Horizon: How to make your faith work* (Dove Christian Books, 1988), 90-102 and Yong-gi Cho, *Sachawonui Yeongseong*, 139.

¹⁴¹ Yong-gi Cho, *Sachawonui Yeongseong* [The Fourth Dimensional Spirituality], 69-70.

¹⁴² Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi: Yeoidoui Moghoeja*, 563-4.

¹⁴³ O. Roberts, *101 questions and answers*, 358-9.

¹⁴⁴ Myeong-su Park, “David Yong-gi Cho and International Pentecostal/Charismatic Movements,” 219-42 and Ig-jin Kim, *History and Theology of Korean Pentecostalism*, 193.

¹⁴⁵ Yong-gi Cho, *Gyohoesongjang Jinjeongeuro Wonhasibnigga?* 84 and D. E. Harrell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington: Indiana University Press, 1975), 63-6.

¹⁴⁶ T. L. Osborn, *Divine Healing through Creative Word* (Tulsa, OK: Osborn Foundation, 1949), 6.

theology of healing is in harmony with Cho's in terms of: 1) God's will to heal,¹⁴⁷ 2) the belief that faith comes by hearing the Word of God,¹⁴⁸ 3) the origin of sickness,¹⁴⁹ 4) the power of our confession,¹⁵⁰ 5) spiritual, mental, and physical healing,¹⁵¹ and 6) the finished work of Jesus Christ on the Cross.¹⁵²

However, Osborn tends to rely on aggressive concepts in many senses than Cho as he says, "Never pray for faith to be healed.... You don't need to pray for it."¹⁵³ "When you talk about your sickness and diseases, you are glorifying the adversary who had the ability to put that disease or sickness on you,"¹⁵⁴ and "if you are saved, you should be healed. If you are healed, you should be saved."¹⁵⁵ In this regard, Osborn's healing theology is based on the concept of certainty that it is the definite will of God to heal, so there is "no glory in suffering under post-Calvary epoch" and you must not "ask if it be Your will" to heal.¹⁵⁶ The belief of healing in the atonement in Osborn's perspective created an attitude of believing in divine healing with "certainty" and "immediacy."¹⁵⁷ Therefore, Cho's theology can be problematical to Osborn¹⁵⁸ when he stresses the function of prayer to know the will of God, and wait for God's time to be healed. In this regard, Osborn's impact on Cho's healing theology is limited to the general area of Pentecostal belief in terms of the importance of faith and healing provided on the Cross not his view of the certainty of divine healing.

¹⁴⁷ T. L. Osborn, *Healing the Sick* (Tulsa, OK: Harrison House, 1951), 13.

¹⁴⁸ T. L. Osborn, *Healing the Sick*, 32 and 81.

¹⁴⁹ Osborn asserts that "your sickness came from the devil, your adversary." T. L. Osborn, *Faith's Testimony* (Tulsa, OK: Osborn Foundation, 1956), 63.

¹⁵⁰ T. L. Osborn, *Faith's Testimony* (Tulsa, OK: Osborn Foundation, 1956), 65.

¹⁵¹ T. L. Osborn, *Healing The Sick*, 85.

¹⁵² Osborn is a strong advocator of healing in atonement. T. L. Osborn, *Faith's Testimony*, 72.

¹⁵³ It is Osborn's argument that Believers have a right to claim healing since their healing is already provided by the stripes of Jesus. So he articulates that "We no longer try to get healed. God says we were healed. That is ours. We confess it and thank Him for it." T. L. Osborn, *Faith's Testimony*, 55-7.

¹⁵⁴ T. L. Osborn, *Faith's Testimony*, 63.

¹⁵⁵ T. L. Osborn, *Faith's Testimony*, 69.

¹⁵⁶ T. L. Osborn, *Faith's Testimony*, 69, and 83.

¹⁵⁷ T. L. Osborn, *Faith's Testimony*, 103.

¹⁵⁸ As well as to the US Assemblies of God from which the Korean AG may have inherited its doctrine of healing.

Others

Billy Graham is one of the people that Cho considered to be a role model.¹⁵⁹ Cho listened to Graham's sermons and tried to be like Graham.¹⁶⁰ It is significant that it was not Roberts but Graham who was first invited by Cho to preach in the new sanctuary in 1972,¹⁶¹ although Cho also invited Roberts to preach at the Church Growth International (CGI) founded by Cho, and received him as an honorary pastor of Cho's church in 1986.¹⁶² Graham's influence, however, is confined to the area of preaching as Cho could not see the gifts of healing from Graham.¹⁶³ In this respect, it can be fairly argued that Cho's healing theology is not influenced by Graham in spite of Cho's admiration for him.

The next person is Robert Schuller. Anderson points out that "Cho has shared platforms, in a favourable light with Robert Schuller."¹⁶⁴ In fact, Cho recognizes the power of Schuller's preaching in relation to "possibility thinking" as he says, "When I am in the United States and am in a hotel room on a Sunday, and want to watch a Christian program on television, I turn on Dr. Schuller's 'Hour of Power.' I know I can depend on him to put faith, hope and love into my heart. His sermons uplift me."¹⁶⁵ In this regard, Lee is right to contend that "it is through the influence of Schuller that Cho could have preached the messages that meet the needs of people and gave them hope."¹⁶⁶ It is most likely that Cho's message of hope was further developed and systematized with the help of Schuller's perspective of "possibility thinking."

¹⁵⁹ Yong-gi Cho, *Nau'i Gyohoe Seongjang Iyagi*, 84 and N. L. Kennedy, *Dream Your Way to Success*, 192.

¹⁶⁰ Yong-gi Cho, *Expand your Horizon*, 82 and Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi*, 463.

¹⁶¹ N. L. Kennedy, *Dream Your Way to Success*, 218.

¹⁶² So-heun Lee, "The Passing of Oral Roberts," *The Full Gospel Family Newspaper*, December, 18, 2009. <http://www.fgnews.co.kr/html/2009/1218/09121814523023150000.htm>.

¹⁶³ Yong-gi Cho, *Gyohoesongjang Jinjeongeuro Wonhasibnigga?* 19.

¹⁶⁴ A. H. Anderson, "The Contextual Pentecostal Theology of David Yong-gi Cho," 119-20.

¹⁶⁵ Yong-gi Cho, *Successful Home Cell Groups*, 160.

¹⁶⁶ Jae-bum Lee, *Seonglyeong Undongui Yeoksa*, 212.

While many have mentioned other names such as “Dietrich Bonhoeffer, Paul Tillich,”¹⁶⁷ Kenneth Hagin,¹⁶⁸ David du Plessis,¹⁶⁹ and Kathryn Kuhlman,¹⁷⁰ it seems to me reasonable to claim the influences of Tillich¹⁷¹ with H. Richard Niebuhr, du Plessis and Vincent Peale since Cho himself mentioned those names.¹⁷² Especially, Cho tries to signify the importance of having a goal and live “a goal-oriented” life by using an illustration of Peale.¹⁷³ However, I believe Peale’s role in the formation of Cho’s theology is very minimal in spite of Cho’s quotation of his illustration. Cho rather appears to use Peale’s concept just to support his idea. In the beginning of his ministry, Cho already realized the necessity of a “specific prayer” in terms of having a clear-cut goal from his personal experience: his prayer for a table, a bicycle, and a chair was answered by God when Cho started praying specifically for his prayer requests.¹⁷⁴ It was claimed by Cho to be his own realization as this experience “became one of several turning points” in Cho’s life and ministry.¹⁷⁵

It is also interesting to know du Plessis’ role in helping Cho to understand a central truth about the gift of healing. In Cho’s autobiography, healing is given to the sick through the healing practitioner who is like “a postman delivering the gift from the Giver.”¹⁷⁶ Cho learned from du Plessis the idea that the gift of healing in 1 Corinthians 12 is not meant to be that of some individuals but a gift from God.

¹⁶⁷ Ig-jin Kim, *History and theology of Korean Pentecostalism*, 193.

¹⁶⁸ V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” 33.

¹⁶⁹ N. L. Kennedy, *Dream Your Way to Success*, 196.

¹⁷⁰ V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” 35.

¹⁷¹ Cho admits that his doctrine of humanity was influenced by Tillich in a sense that human is totally hopeless up to the point that they cannot come out of their despairs by themselves, Yong-gi Cho, *Ojung Bokeum Iyagi* [The Story of the Five-fold Gospel] (Seoul: Seoul Logos, 1998), 20.

¹⁷² *Gyohoe Yeonhabsinbo Chuksopan* [Union Newspaper of Church], vol. I, (13 July, 1969) in The compilation committee of the fifty-year history of the Korea Assemblies of God, *The 50th history of the Korea Assemblies of God: 1953-2004* (Seoul: Creation, 2005), 333-4.

¹⁷³ Yong-gi Cho, *Salvation, Health, and Prosperity*, 104-5.

¹⁷⁴ N. L. Kennedy, *Dream Your Way to Success*, 172.

¹⁷⁵ N. L. Kennedy, *Dream Your Way to Success*, 172.

¹⁷⁶ N. L. Kennedy, *Dream Your Way to Success*, 196.

When it comes to others like Kuhlman and Hagin, these need much more solid support to claim their influences over Cho. Although there is a similarity of “the words of wisdom” between Cho and Kuhlman in terms of their healing practice, Kuhlman’s influence can be hardly argued. Cho mentioned that he was confused about his vision as if it came from Satan at first¹⁷⁷ and that the missionaries around him had no idea about Cho’s vision of the healing of the sick.¹⁷⁸ These prove that Cho had no idea about Kuhlman’s healing ministry that is characterized with the words of wisdom. Additionally, as Anderson nullifies the influence of Hagin,¹⁷⁹ it may not be that Cho is resurrecting the idea of *rhema* directly from Hagin although one cannot ignore their similarities and the indirect connection of Cho to Hagin. Synan’s research is considerable since he proves some indirect connections between Cho and Hagin. However, it lacks solid historical data by which Hagin’s influence over Cho could officially be acknowledged. In this regard, it is still hard to affirm Hagin’s impact on Cho’s theology.¹⁸⁰

Lastly, more attention must be given to Cho and Jurgen Moltmann's relationship, which developed more recently, since Cho mentioned the influence of Moltmann’s theology of hope over his ministry. Cho said that “I have practised the theology of hope through my entire life. Your [Moltmann’s] theology became the most powerful foundation for my ministry.”¹⁸¹ However, the degree of Moltmann’s influence seems to be limited to the message of hope since most of Cho’s theology was already formed before his first encounter with Moltmann in 1995. It is also noticeable that their focal points of theology of hope are different: if Moltmann’s message is more on social and

¹⁷⁷ Yong-gi Cho, *Sa Chawonui Yeongjeok Segye*, 92.

¹⁷⁸ Yong-gi Cho, *Sa Chawonui Yeongjeok Segye*, 92.

¹⁷⁹ Although it is true that the distinction between *rhema* and *logos* is a well-known theological invention of Hagin, the similarity itself between Cho and this school cannot be an affirmatory clue. See A. H. Anderson, “The Contextual Pentecostal Theology of David Yong-gi Cho,” 119-20.

¹⁸⁰ V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” 29-32.

¹⁸¹ Sang-mok Sin, “The theology of hope is still valid,” *Kook-Min-Il-Bo*, September 30, 2013 at <http://news.kmib.co.kr/article/view.asp?arcid=0007605710>.

political dimensions, Cho has focused more on individual interests. In this regard, Moltmann helped Cho expand his perspective to socio-political matters.

Assemblies of God

Pan-ho Kim insists that “the messages of healing and blessings were established through his personal experience of healing of TB before the theology of the American Assemblies of God (AAG) was introduced to Cho.”¹⁸² However, it is true that the AAG cannot be treated lightly since its influence over Cho is substantially supported by historical data. According to Min’s observation, it is fair to deduce that it was between 1964 and 1974 that Cho’s theologies of healing and pneumatology were substantially formed.¹⁸³ This means that Cho’s healing theology was not established yet until he met the AAG missionaries and studied at an AG Bible school. Recalling the year of 1964 when he was sick, Cho admits that “I could not increase my faith that I would be healed. Moreover, I realized that I don’t have accurate biblical understanding of divine healing.”¹⁸⁴ Because of this painful moment, Cho began to develop his healing theology and published his first book on healing, although he healed many sick people before this.¹⁸⁵ This historic date confirms that Cho’s theology of healing was not conceptualized in a systematic way until 1964. In this regard, the AAG needs to be understood as one of the keys to understanding Cho’s theological formation since Cho had a special relationship with the AAG when he laid the foundations of his healing theology. This is also found in Cho’s effort to identify himself with the AAG. He sought

¹⁸² Pan-ho Kim, “Yongsan Sinhagui Bangbeoblongwa Teukjing,” 382.

¹⁸³ Min articulates that Cho’s theology was not clear before 1961. Gyeong-bae Min, “The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach,” 39-40.

¹⁸⁴ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 72.

¹⁸⁵ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 64.

to justify his doctrines as authentic Pentecostal belief when he interactioned with his critics.¹⁸⁶

What was the theological influence of the AAG over Cho? Synan argues that Cho learned the concept of healing in the atonement as one of the authenticated doctrines of classical Pentecostalism at an AAG Bible school in Seoul right after his conversion to Christianity.¹⁸⁷ Menzies and Park support Synan when they emphasize the roles of the AAG missionaries in Cho's early years.¹⁸⁸ According to Ryu's study, John Stetz,¹⁸⁹ R.L. Johnston,¹⁹⁰ and John Hurston are the most crucial missionaries whose impact on Cho's perspective was evident when he interpreted for them.¹⁹¹ In my opinion, Hurston's influence was greater than that of the two others. Cho affirms Hurston's important role for his ministry for about ten years until Hurston left for Vietnam in 1969.¹⁹² Cho said that it was his first time to cast out a demon with Hurston in 1958¹⁹³ when he interpreted for Hurston in his evangelistic tour in Korea.¹⁹⁴ It can be fairly deduced that Hurston had more experiences of healing than Cho in the beginning and Cho could learn from Hurston's preaching and healing ministry as his interpreter.

¹⁸⁶ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 233.

¹⁸⁷ V. Synan, "Roots of Yong-gi Cho's Theology of Healing," 15.

¹⁸⁸ W. W. Menzies, "Cho's Theology of the Fullness of the Spirit," 30; Myeong-Su Park, "David Yong-gi Cho and International Pentecostal/Charismatic Movements," 107-28.

¹⁸⁹ Stetz as the first AAG missionary to Korea stayed with his family from 1954 to 1977 while he was involved in teaching ministry at the AAG Bible school as president, welfare work, orphAnake ministry, and evangelism for prisoners. He served the KAG as general superintendent and mission director. The compilation committee of the fifty-year history of the Korea Assemblies of God, *The 50th History of the Korea Assemblies of God: 1953-2004*, 314.

¹⁹⁰ Johnston used to be a missionary to Japan before coming to Korea in 1957. He became the general superintendent for two consecutive years from 1957 and 1958. His ministry was teaching at the AAG Bible school, pioneering churches, and leading Bible studies for some stationary American soldiers in Korea. He died when he prepared for his return to the USA in 1960. Cho stayed in Johnston's house while he was planning to go to the States for his further studies. The compilation committee of the fifty-year history of the KAG, *The 50th History of the Korea Assemblies of God: 1953-2004*, 315 and Yong-gi Cho, *Huimangmokhoe* 45 Nyeon, 22.

¹⁹¹ Dong-hee Ryoo, "Younsang ChoYong-gi Moksaui Mokhoe Sasange Deahan Sinhakjeok Jomyeong" [Theological Study on the Philosophy of Cho's ministry] (Ph. D. Diss, Hansei University, 2008), 62.

¹⁹² Yong-gi Cho, *Huimangmokhoe* 45 Nyeon, 144.

¹⁹³ This was also the year when Cho graduated from Bible school and started his tent church.

¹⁹⁴ Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi*, 320.

Comparing the significance of the AAG missionaries in Cho's ministry, Louis P. Richards¹⁹⁵ should be dealt with on a large scale since he led most of Cho's spiritual encounters with God from his conversion until he left Pusan in 1956.¹⁹⁶ In trying to clarify what could be found from Richard's teaching that made an impact on Cho's theology in his early Christian life, one needs to examine Richards' book *Divine Appointments with God: A Manual For Soul-Winning* which was used as a textbook in the Bible school.¹⁹⁷ There are several important teachings: 1) "God has put all the power and authority of heaven at our disposal to evangelize this lost world."¹⁹⁸ 2) "Stop trying to make something of yourself – and start letting God do it."¹⁹⁹ 3) Jesus is "your Saviour, your Sanctifier, your Lord, and your coming King."²⁰⁰ 4) Spiritual gifts are God's message to "a particular person or group of persons at a particular time and for a particular purpose."²⁰¹ 5) "The baptism with the Holy Ghost is a baptism of power" "to witness and disciple for Christ," "to defeat Satan," and "to destroy Satan's works."²⁰² 6) "It is mandatory that we pray according to His will."²⁰³ What Richard taught is clearly in line with Cho's perspectives, especially in terms of the emphasis on the power of the Holy Spirit and the will of God. It is undeniable that Cho could experience the healing of his TB through the teaching of Richards after he heard Richards saying, "the Word of

¹⁹⁵ Richards arrived in Pusan, the southern part of Korea, in 1952 with his wife and worked until 1966. His ministry produced several influential Korean pastors such as Yong-gi Cho, Gyo-min So, and Deok-hwan Jeong. He was involved in evangelism and pioneering churches, and his house functioned as a headquarters for the mission projects in the southern area. The compilation committee of the fifty-year history of the Korea Assemblies of God, *The 50th History of the Korea Assemblies of God: 1953-2004*, 314.

¹⁹⁶ L. P. Richards, *Divine Appointments with God*, foreword.

¹⁹⁷ See The Compilation Committee of the Fifty-year History of the Korea Assemblies of God, *The 50th History of the Korea Assemblies of God: 1953-2004*, 314, and L. P. Richards, *Divine Appointments with God*.

¹⁹⁸ L. P. Richards, *Divine Appointments with God*, 15-6.

¹⁹⁹ L. P. Richards, *Divine Appointments with God*, 20.

²⁰⁰ L. P. Richards, *Divine Appointments with God*, 20.

²⁰¹ L. P. Richards, *Divine Appointments with God*, 25.

²⁰² L. P. Richards, *Divine Appointments with God*, 34.

²⁰³ L. P. Richards, *Divine Appointments with God*, 83.

God has tremendous creative power. It will recreate your lungs, it will heal you.”²⁰⁴ Cho came to know the power of God’s words in terms of healing through Richards’ teaching.

The fact that Cho’s early ministry was under the leadership of the AAG allows one to see Cho as an AG minister. In fact, his second church in Seodaemun was started as a pilot project of Global Conquest that the AAG launched to advance worldwide evangelization. It was a missions project that the AAG launched on August 30, 1959, to target “the need for evangelism in the major cities of the world.”²⁰⁵ As a part of this mission project, several evangelistic revival meetings were conducted in Korea through the support of the AAG, and Samuel J. Todd’s²⁰⁶ revival meetings provided a practical help to pioneer the second church due to a lot of people who attended the revival meetings. Todd led two consecutive revival meetings in 1961 throughout the construction of the Full Gospel Revival Centre, where the revival meetings Cho interpreted were so successful that many people joined the church; about two hundred people were healed of their diseases. This event became a great start of a new church in Seodeamun.²⁰⁷ The church was under the management of the AAG until Cho got ordained and became the senior pastor of the church in 1964.²⁰⁸ Moreover, Cho’s theological perspectives on healing were formed and introduced through an official magazine of the AG called *Weol-Gan-Sun-Bog-Eum*.²⁰⁹ Knowing that the editor-in-chief and the department head were all AAG missionaries,²¹⁰ and that the monthly

²⁰⁴ Yong-gi Cho, *To God Be the Glory*, 39-40; N. L. Kennedy, *Dream Your Way to Success*, 118.

²⁰⁵ G. B. McGee, *This Gospel Shall Be Preached*, 59-74

²⁰⁶ Todd was an Assemblies of God minister from 1960-1964. His influence was recognized by the Korea Assemblies of God in the 50-year history: He was elected as one of the most honoured revivalists in the church history of the Korea Assemblies of God with three other Korean revivalists. It is meaningful to know that he was the only foreigner nominee. Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 270.

²⁰⁷ Jae-bum Lee, *Seonglyeong Undongui Yeoksa*, 209; Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 56; G. B. McGee, *This Gospel Shall Be Preached*, 72.

²⁰⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 93.

²⁰⁹ The compilation committee of the fifty-year history of the Korea Assemblies of God, *The 50th History of the Korea Assemblies of God*, 331.

²¹⁰ The compilation committee of the fifty-year history of the Korea Assemblies of God, *The 50th History of the Korea Assemblies of God*, 331.

publication of Cho's articles for the magazine later became his first book on healing,²¹¹ one cannot deny the influence of the AAG.

In this regard, many argue that Cho's theology is very close to the Classical Pentecostal position in relation to 1) healing in the atonement,²¹² 2) "healing as one of the essential parts of the gospel,"²¹³ 3) "speaking in tongues as the initial evidence of baptism in the Holy Spirit that is an experience distinct from the new birth,"²¹⁴ and 4) the power for service that comes through the BHS.²¹⁵ However, Cho's distinctive perspectives that are different from the teaching of the Classical Pentecostals are to be noted as well in his views of 1) suffering,²¹⁶ 2) three-fold blessings,²¹⁷ 3) "the fourth dimension, 4) incubation of faith,"²¹⁸ 5) the fullness of the Holy Spirit, and five-fold gospels,²¹⁹ and most importantly 6) the fellowship with the Holy Spirit who is not a power/experience to heal but Divine Healer.

Cho's concept of the BHS is one of the most important aspects that has been further developed from the classical Pentecostal perspective. Cho's understanding of the BHS deals with not only the empowerment for service as a powerful evangelistic tool but also the continuous, intimate, and personal relationship with the Holy Spirit. Thus, Cho makes a distinction between the BHS and the fullness of the Holy Spirit by arguing

²¹¹ The compilation committee of the fifty-year history of the Korea Assemblies of God, *The 50th History of the Korea Assemblies of God*, 331.

²¹² J. Wright, "The Profiles of Divine Healing," *AJPS* 5:2 (2002), 286.

²¹³ W. W. Menzies, *Osunjeol Seonggyeon Gyoli* [Doctrine of Pentecostalism], trans. The General Council Administration office (Seoul: Korea Assemblies of God, 1994), 235.

²¹⁴ Simon K. H. Chan, "The Pneumatology of Paul Yong-gi Cho," eds, Wonsuk Ma, W. W. Menzies, and Hyeon-sung Bae, *Yong-gi Cho: A Close Look at His Theology and Ministry* (Baguio, Philippines: APTS Press, 2004): 96-119.

²¹⁵ W. W. Menzies, "Yong-gi Cho's Theology of the Fullness of the Spirit: A Pentecostal Perspective," 16.

²¹⁶ Warrington notices that "he [Cho] differs from many Classical Pentecostals by asserting that suffering not caused by personal sin or folly may be in God's will...Suffering may be God's best for the believer." K. Warrington, "The Fourth Dimension, the Word and the Spirit," 38.

²¹⁷ W. W. Menzies, "Yong-gi Cho's Theology of the Fullness of the Spirit: A Pentecostal Perspective," 37.

²¹⁸ Jang-hyeon Ryu, *Hangukui Seonggyeongundonggwa Yeongseong*, 193-5.

²¹⁹ Cho adds the material blessing to the four-fold Gospel of the classical Pentecostal teaching.

that the former is a kind of “spiritual experience that the re-born Christians are seized with the Holy Spirit to live victorious lives with the power for service” while the latter means an on-going status of “Spirit-filled life.” In this regard, Cho views spiritual baptism as an initial status of the fullness of the Holy Spirit. Interestingly, this pneumatological concept is not found in Cho’s first book on the Holy Spirit in 1971. The concept of the fullness of the Holy Spirit was developed in line with the fellowship with the Holy Spirit later.²²⁰ In this regard, Menzies says that in Cho’s theology “the baptism means the first experience of being filled with the Holy Spirit and fullness refers to a continuous life pattern of the baptism as Spirit-filled life.”²²¹

Although Cho’s theology is influenced by the AAG in various ways, Cho’s theological perspectives go beyond the traditional concepts of the classical Pentecostalism as examined above. Cho often expressed his feeling about the education at his Bible school in a sceptical way when saying, “While preaching the Word to them and feeding them, I found myself involved in gross self-contradiction, for the God I had learned about at the seminary seemed to be merely the God of the future. I could not find the God of the present to show Him to people who were living in such desolation and poverty.”²²² It is evident that Cho was exposed to some classical Pentecostal beliefs from the time of his conversion until his early ministry. However, its influence on Cho’s theological formation is limited to the area of healing in the atonement and BHS. In this regard, Kang and Park argue that the AAG provided Cho with “a Pentecostal

²²⁰ Yong-gi Cho, *Seonglyeonglon* [Pneumatology], rev, (Seoul: Seoul Logos, 1998), 122.

²²¹ W. W. Menzies, “Yong-gi Cho’s Theology of the Fullness of the Spirit: A Pentecostal Perspective,” 17.

²²² Yong-gi Cho, *Salvation, Health and Prosperity*, 11 and N. L. Kennedy, *Dream Your Way to Success*, 230.

theological orientation”²²³ and “the recent trends of the Pentecostal/Charismatic movements.”²²⁴

Healing Experiences

In exploring Cho’s theological formation in the personal context, Cho’s own experiences of healing and his efforts to understand and conceptualize them through his study of the Scriptures should be the central point as argued by Choe.²²⁵ Agreeing with Choe, Synan believes that “what has made the greatest impact on Cho’s healing theology is his personal experiences.”²²⁶ Those assertions are directly confirmed by Cho in his writing:

I have gained much by reading books which have illuminated the Word of God to me. However, not being a theological scholar, but rather having my degree in law, I must write from my own personal experience....Most of the lessons I have learned have come as a result of passing difficult tests in my life and ministry.²²⁷

It is certain that Cho was influenced by some writings on healing although their impact appears to be as minimal as making him exposed to some biblical concepts of healing. However, his understanding of biblical healing became stronger when it was confirmed through his experiences of healing such as the healing of his various diseases and of his church members in the ministry. An important lesson that Cho first learned from his suffering from the TB was Christological. He realized that Jesus is not only the Saviour but also the Healer and that He is “the same yesterday, today, and forever.”²²⁸ This biblical understanding became one of the most important aspects of Cho’s healing

²²³ Chang-soo Kang, “Resources for Studies of David Yong-gi Cho,” ed., Wonsuk Ma, W. W. Menzies, and Hyeon-sung Bae, *David Yong-gi Cho: A Close Look at His Theology and Ministry* (Baguio, Philippines: APTS Press, 2004): 273-302.

²²⁴ Myeong-su Park, “David Yong-gi Cho and International Pentecostal/Charismatic Movements,” 241.

²²⁵ Mun-hong Choe, “A Response to Dr. Myung Sook Park’s David Yong-gi Cho and International Pentecostal/Charismatic Movements” *2002 Young San International Theological Symposium* (Gupo: Hansei University Press, 2003), 271-2.

²²⁶ V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” 32-3.

²²⁷ Yong-gi Cho, *More than Numbers*, introduction.

²²⁸ Yong-gi Cho, *To God Be the Glory*, 43 and Yong-gi Cho, *Suffering*, 91.

theology of faith, and was repeatedly preached by Cho as the central point of his healing theology during his early ministry. The lessons that Cho learned from his own experiences were applied to his church setting in order for him to be strengthened in his own mind first and to his church members later.²²⁹ The healings of “countless numbers of people”²³⁰ that Cho had witnessed provided him with a further development of his healing theology and a strong confirmation of his “belief in the continuing ministry of Christ’s divine healing through the Holy Spirit”²³¹

Another significant development of Cho’s healing theology that was established from his ministerial experiences is the concept of the “fellowship” and the “partnership” with the Holy Spirit in healing performance.²³² Cho’s pneumatology seems to be first influenced by the AAG doctrine, primarily when he studied at a classical Pentecostal Bible school. That is why the concept of spiritual empowerment is what can be easily found from Cho’s early ministry. The popular slogan of Pentecostal theology, the Holy Spirit in power, drew significant attention to the fact that the Holy Spirit comes in power for signs and wonders like healing. It was a critical classical Pentecostal message for its counterpart, especially cessationists. However, it is also true that this Pneumatological formula tends to lead to equating the Holy Spirit to supernatural power. That is why Cho, in the beginning, understood the baptism of the Holy Spirit as a religious experience, not as a relational encounter with the Person of the Holy Spirit. However, after understanding the personhood of the Holy Spirit, who wants to heal the sick on His own, Cho began to depend on the Holy Spirit to heal the sick since 1964.²³³

Sometimes the theological development came at the expense of making serious mistakes. As Cho learned some practical skills to cast out demons in the ministerial

²²⁹ Yong-gi Cho, *Suffering*, 104.

²³⁰ Yong-gi Cho, *How can I be Healed?*, 21-2.

²³¹ Yong-gi Cho, *More than Numbers*, 85-6.

²³² Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 74-5.

²³³ Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 74-5.

field, his demonology was also developed. As an example of new lesson learned from his mistake, Cho admits that a demon-possessed woman died due to his misunderstanding of the Scripture, and it became a great lesson.²³⁴ As Cho was involved in many healing ministries, his healing theology was gradually formed through various – good and bad – healing experiences.

4.3 Healing Theology

4.3.1 Healing and Suffering

Divine healing is what underlies the core principles of Cho's theology as it forms a significant part of his theological concepts which are summarized as the so-called "seven-fold full gospel faith," "five-fold gospel," and "three-fold blessing."²³⁵ Cho defines divine healing as a "supernatural occurrence" given through "God's divine power and providence"²³⁶ that has nothing to do with medicine or medical treatment.²³⁷ According to him, it is "the will of God," "a part of Jesus' redemptive works," and "a work of the triune God."²³⁸

For Cho divine healing is a must for the ministry of the churches today. One of Cho's disciples observes that divine healing is considered by Cho not only as "the will of God" but also as "the task and command" that Jesus gave us.²³⁹ This could be confirmed from Cho's assertion that "the grace of divine healing is not optional but mandatory in terms of the gospel," and therefore, "it should be proclaimed as God's gift provided through the Passion of Christ."²⁴⁰ In this sense, Cho argues that divine healing

²³⁴ Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi: Yeoidoui Moghoeja*, 320.

²³⁵ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 361-9.

²³⁶ Yong-gi Cho, *Sin Yu Lon* [Healing Theology] (Seoul: Seoul Logos, 2001), 9.

²³⁷ Yong-gi Cho, *Byeongeul Jilmeojisin Yesunim* [Jesus who carried our diseases] (Seoul Youngsan Press, 1966), 21.

²³⁸ Yong-gi Cho, *Ojung Bokeumgwa Samjung Chukbok*, 81-2.

²³⁹ Young-hoon Lee, "Life and Ministry of David Yong-gi Cho," 15.

²⁴⁰ Yong-gi Cho, *Byeongeul Jilmeojisin Yesunim*, 79.

is not only what one receives from God as His gift but also what they need to deliver to others as “the duty of the churches.”²⁴¹

The scope of divine healing in Cho’s theology has adapted to the changing demands of his society over time. As some have criticized Cho’s indifferent attitude toward socio-political affairs and also his close alliance with the military dictator-president Park, Shin wishes Cho to develop his theology in more detail since Cho was considered indifferent to the issues of society, culture, and even the universe.²⁴² However, it is certain that Cho has showed some development in his healing theology. As Hong recognizes, Cho’s healing theology does not concern only individual matters but all areas of family, society, and even the universe,²⁴³ divine healing means the restoration of God’s creation including human, social, and environmental issues caused by the fall of man. This concept was gradually formed by Cho in the early twentieth century from the time that he realized that Jesus loved “the world” not only man. It was a significant moment for Cho to acknowledge his theological bias that he loved only man.²⁴⁴ Cho’s understanding of divine healing has been expanding to the territory of eco-socio-political areas as the needs of society have changed.

According to Cho, divine healing is “God’s grace” as well as “human right for Christians.”²⁴⁵ These two theological pillars create a tension between God’s sovereignty and human freewill. Although Cho believes that “all Christians have the right to experience divine healing”²⁴⁶ since it is given as God’s grace, it does not mean that every Christian who is saved can get healed of their diseases because “divine healing

²⁴¹ Yong-gi Cho, *A Bible Study for New Christians* (Seoul: Seoul Logos, 1997), 58.

²⁴² Hyun-soo Shin, “The God of Shalom in Young San,” *JYT*, vol. 18 (2006): 160.

²⁴³ Lok-young Hong, “Understanding Young San’s Divine Healing,” *Journal of Yongsan Theology*, vol. 5, (2005): 143-4.

²⁴⁴ Hyeong-geun Lim, *Cho Yonggi Moksa Ildaegi: Yeoidoui Moghoeja*, 563.

²⁴⁵ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 197.

²⁴⁶ Yong-gi Cho, *A Bible Study for New Christians*, 58

belongs to God's sovereignty."²⁴⁷ In fact, the theological premise, that "man's existence also is controlled by God,"²⁴⁸ emphasizes the significance of God's sovereignty in Cho's healing theology.

On the other hand, Cho does not underestimate the human role while saying "God's grace and blessing do not come automatically. They should be followed by the human faith and actions from the side of the recipients of God's grace."²⁴⁹ He continues to contend that "the blessing of divine healing can also be ours when our hearts are ready to receive it."²⁵⁰ In this regard, Lee rightly perceives Cho's perspective on "man's cooperation with God" as follows: "Human actions of obedience play their roles as the preparation and ingredients for God's works."²⁵¹ Actually, it is God's grace that initiates the divine healing process but God also wants His people to participate in His divine works through faith and obedience. Therefore, Cho's healing theology focuses on God's sovereignty in principle while it concerns human efforts in practice as well.

The first impression of suffering in Cho's healing theology is, of course, negative since he defines suffering as what Satan confers and uses. For Cho, "Satan makes a constant assault on mankind with curses and illness....to try to crush the gospel of divine healing."²⁵² That is why he often rebukes Satan as he prays for the sick. When he prayed for a stroke patient, he said "the demon of stroke! I command you to leave her."²⁵³ According to him, not only the suffering of physical illness but also the suffering in the hearts of believers also belong to Satan. In Cho's perspective, it is

²⁴⁷ ITI. *Yoido Kyohoei Shinanggwa Shinhak* 2, 197.

²⁴⁸ Yong-gi Cho, *To God Be the Glory*, 51.

²⁴⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 369.

²⁵⁰ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 369.

²⁵¹ Gi-seong Lee, "God's Absolute Sovereignty and Human Free Will: Young San's Understanding of Man's Cooperation with God," *JYT*, vol. 12 (2008): 95.

²⁵² Yong-gi Cho, *How can I be Healed?*, foreword.

²⁵³ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 29-30.

Satan's works to destroy believers by captivating them with suffering in their hearts.²⁵⁴

This belief easily parallels another theological concept of vicarious works of Jesus that he took the suffering of mankind in their place.²⁵⁵

Considering good effects of suffering Cho explains how suffering can be helpful as follows:

When we are facing pain and suffering, we pray to escape from them. However, it is true that the suffering situation that we are going through can be instrumental in helping us to realize the grace of redemption of Jesus and receive the grace of God. It becomes an opportunity to come to God when we overcome the suffering through endurance.²⁵⁶

In this case, believers are not supposed to ask God for healing, but they need to pray for strength to endure the suffering.²⁵⁷ This allowed Cho to accept suffering from his sickness with gratitude.²⁵⁸ However, it is clear that this idea is not the central point of Cho's healing theology as he continues to emphasize the importance of repentance in his assertion that "If the suffering comes from Satan's test to destroy our faith, we should come out of the test through repentance."²⁵⁹ Even though Cho acknowledges the significance of suffering, he always cautions that it is not easy to discern the purpose of suffering.²⁶⁰

4.3.2 Faith

Faith is what Cho emphasized from the beginning of his ministry. It is his first testimony that God healed his lungs through faith, and from that time on he has been committed to spreading "the news that through faith in God great miracles can be

²⁵⁴ Yong-gi Cho, *Nauui Gyohoe Seongjang Iyagi*, 175.

²⁵⁵ Jang-hyun Ryu, "A Theological Study of Dr. Yonggi Cho's Pneumatology," *JYT*, edited by Huyn-seong Bae (Gunpo: Young San Theology Institute, 2004): 139- 171, 169

²⁵⁶ Yong-gi Cho, *Sachawonui Yeongseong*, 123.

²⁵⁷ Yong-gi Cho, *Sachawonui Yeongseong*, 125.

²⁵⁸ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 53.

²⁵⁹ Yong-gi Cho, *Sachawonui Yeongseong*, 125.

²⁶⁰ Yong-gi Cho, *Sachawonui Yeongseong*, 125.

accomplished.”²⁶¹ Interestingly, the very first message of Cho in his ministry was also “Signs that will accompany those who believe” from Mark 16:17. He preached that if you believe “Our hearts will be transformed, poverty and sickness will disappear, and devils will run away.”²⁶² It is his firm belief that “faith can heal the sick and raise the dead. Faith is the strongest of all powers.”²⁶³ However, for Cho it is not faith itself that heals the sick but God as noted by Hong.²⁶⁴ Cho argues that God is “the source of all power” and “power comes to us through our faith in God.”²⁶⁵ In other words, “God gives healing and man receives it through faith.”²⁶⁶

It is important to know that faith for divine healing works the way it does for spiritual salvation in Cho’s perspective. This could be also well supported in the following statement of Cho: “Salvation is not something that can be obtained through the effort of man... Similarly, man lacks ability to become a source of divine healing. However, it is faith that becomes the conduit for salvation and divine healing.”²⁶⁷ According to Cho, faith simply plays its role as one of the channels of divine healing between God and man.

When it comes to what kind of faith one needs to have for divine healing, Cho has mentioned several aspects: 1) Faith in God’s forgiveness. As Cho regards sin as the root of sickness, it is important to be forgiven for one to get rid of all sicknesses caused by sin.²⁶⁸ 2) Faith in Jesus’ redemption. Cho views that faith in the redemptive works of Jesus “becomes the basis upon which people can be healed.”²⁶⁹ 3) Faith that the healing

²⁶¹ Yong-gi Cho, *To God Be the Glory*, 50

²⁶² Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 24.

²⁶³ Yong-gi Cho, *To God Be the Glory*, 52.

²⁶⁴ Lok -young Hong, “Understanding Young San’s Divine Healing,” 58.

²⁶⁵ Yong-gi Cho, *To God Be the Glory*, 47.

²⁶⁶ Yong-gi Cho, *Ojung Bokeumgwa Samjung Chukbok*, 136.

²⁶⁷ Yong-gi Cho, *How can I be Healed?* 71.

²⁶⁸ Yong-gi Cho, *Byeongeul Jilmeojisin Yesunim*, 67; Yong-gi Cho, *Geonganghan Salmui Gil* [Way of Healthy Life] (Seoul: Seoul Logos, 2012), 20-1; Yong-gi Cho, *How can I be Healed?* 61.

²⁶⁹ Yong-gi Cho, *How can I be Healed*, 84, and Yong-gi Cho, *Sin Yu Lon*, 19.

has already taken place in the afflicted body. This faith is believed by Cho to lead one to God's dream and vision where God already sees the sick healed.²⁷⁰ 4) Faith that God will indeed heal. It is Cho's argument that if you "feel that he will perhaps be healed," "the sick one will never be healed."²⁷¹ 5) Faith in the everlasting Jesus Christ. He contends that "The same Christ who healed the sick 2000 years ago continues the ministry of healing through the Holy Spirit today."²⁷² 6) Faith in God's will to heal. Cho's healing theology is based on the theme of the "Good God" who always wants His people to be healed of their diseases and become healthy.²⁷³

Broadly speaking, there are two kinds of faith in Cho's theology: "human faith" and "divine faith." Human faith means the "faith that comes from human beings" while divine faith refers to the "faith that God puts into the human heart."²⁷⁴ The former is divided into instinctive faith and rational faith. Instinctive faith is what one was born with²⁷⁵ while rational faith is based on reason like "trusting to natural law and social institutions."²⁷⁶ Cho insists that human faith cannot produce God's miracles, and thus one needs to wait for divine faith.²⁷⁷

Divine faith consists of the measure of faith and gift of faith. Whereas Thomson Mathew contends that Cho did not emphasize that God gives every believer the measure of faith²⁷⁸ it is Cho's strong argument that "when one believes in Jesus, God gives one a measure of faith."²⁷⁹ This idea is often confirmed by Cho as he believes that "the Holy

²⁷⁰ Yong-gi Cho, *Nau'i Gyohoe Seongjang Iyagi*, 338; Yong-gi Cho, *To God Be the Glory*, 68.

²⁷¹ Yong-gi Cho, *To God Be The Glory*, 68; Yong-gi Cho, *How can I be Healed*, 69; Yong-gi Cho, *Sin Yu Lon*, 83.

²⁷² Yong-gi Cho, *How can I be Healed?* 93; Yong-gi Cho, *Sin Yu Lon*, 99.

²⁷³ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 365.

²⁷⁴ Yong-gi Cho, *Spiritual Leadership for the New Millennium*, (Seoul: ITI, 2002), 14.

²⁷⁵ Yong-gi Cho, *Seonglyeonglon*, 1998, 156.

²⁷⁶ Yong-gi Cho, *Salvation, Health and Prosperity*, 152.

²⁷⁷ Yong-gi Cho, *Spiritual Leadership*, 16.

²⁷⁸ T. K. Mathew, "O. Roberts and David Yong-gi Cho," 64-5.

²⁷⁹ Yong-gi Cho, *Seonglyeonglon*, 1998, 156.

Spirit must give the measure of faith”²⁸⁰ and “faith was planted by the Holy Spirit.”²⁸¹ He acknowledges that whether or not you recognize it, everybody is given God’s faith (the measure of faith),²⁸² and the faith to believe God is already strong enough “to be saved, to be healed, to be baptized with the Holy Spirit and to have miracles in your life right now.”²⁸³ That is to say, the faith that leads to divine healing is not a matter of size but of existence.²⁸⁴ What really matters is whether or not it is alive and active. In Cho’s perspective, it is because “many people’s faith is dormant” that miracles do not happen.²⁸⁵ That is why Cho puts his emphasis on how to develop faith.²⁸⁶

The gift of faith (as another divine faith) is a God-given faith together with the measure of faith. Cho defines it as a gift from the Lord which always comes from above in a supernatural way. He differentiates the gift of faith from the measure of faith by saying that:

The gift of faith that is given through the Holy Spirit exceeds other faith. It is poured into the hearts of believers by direct and immediate works of the Holy Spirit. It produces unimaginable miracles that cannot be perceived by human beings. Additionally, this faith is not what believers can possess at all times but what is occasionally given for special time and place according to the will of the Holy Spirit.²⁸⁷

This faith is the ultimate power by which many healings could be manifested in Cho’s ministry. It is a gift that God imparts through the power of the Holy Spirit.

Admitting that faith originally comes from God, Cho also often highlights human efforts in Christian life. He views that “faith without action is dead” and “if you do not

²⁸⁰ Yong-gi Cho, *How can I be Healed?* 71.

²⁸¹ Yong-gi Cho and Robert Harold Schuller, *Expand your Horizon*, 79-80.

²⁸² Cho based this argument on Romans 12:3. See Yong-gi Cho, *Seonglyeonglon*, 1998, 156.

²⁸³ Yong-gi Cho, *Successful Living*, 136.

²⁸⁴ Yong-gi Cho, *Seonglyeonglon*, 1998, 157.

²⁸⁵ Yong-gi Cho and Robert Harold Schuller, *Expand your Horizon*, 79-81.

²⁸⁶ Cho suggests to have “a clear-cut goal” to develop one’s measure of faith. Based on Heb. 11:1. Yong-gi Cho and Robert Harold Schuller, *Expand your Horizon*, 81.

²⁸⁷ Yong-gi Cho, *Seonglyeonglon*, 1998, 157.

act upon the Word of God your faith is dead.”²⁸⁸ In this respect, four steps are given by Cho as to how to make our dormant/dead faith alive and active: 1) Envision a clear-cut goal 2) Have a burning desire 3) Pray for assurance 4) Speak the word.²⁸⁹ In addition, he adopts the theological invention called “the seed faith”²⁹⁰ from Oral Roberts to discuss the significance of showing one’s faith to God in action.²⁹¹

Emphasizing the importance of human action, Cho believes that Christians should be active in the process of receiving divine faith. In Cho’s healing theology, it is also possible to obtain faith for healing through the Word of God. This belief is based on Romans 10:17 which says “faith comes from hearing the message, and the message is heard through the word of Christ.”²⁹² As Cho highlights the human action of reading the Words of God, he still understands the process as waiting for divine faith. In other words, God is still final approval for faith, and we seek to receive what God imparts.

Dealing with faith in Cho’s healing theology needs to be explored in relation to Cho’s theological invention called “the fourth dimension.” As the title of the book indicates, “*The fourth dimension: the key to putting your faith to work for a successful life*,”²⁹³ the fourth dimensional faith is what leads to a successful life including health. The notion that “faith that belongs to the fourth dimension can make an impact on what belongs to the third dimension”²⁹⁴ helps Cho to develop his healing theology called “the fourth dimension sightseeing.” It means a process of projecting “ourselves into the fourth dimension” where people already have what they have prayed for.²⁹⁵ It is not envisioning what they want in the future but bringing what is already given in the future

²⁸⁸ Yong-gi Cho, *Successful Living*, 102-3.

²⁸⁹ Yong-gi Cho, *Sachawonui Yeongjeok Segye*, 25-45.

²⁹⁰ It is an action by which one proves their faith with material, time, hard work, etc. Yong-gi Cho, *Sachawonui Yeongseong*, 133.

²⁹¹ Yong-gi Cho, *Sachawonui Yeongjeok Segye*, 175-7.

²⁹² Yong-gi Cho, *How can I be Healed?* 74.

²⁹³ Yong-gi Cho, *The Fourth Dimension*, 1979.

²⁹⁴ Yong-gi Cho, *Sachawonui Yeongseong*, 80.

²⁹⁵ Yong-gi Cho and Robert Harold Schuller, *Expand your Horizon*, 90-3.

into the present through dreams and visions.²⁹⁶ Cho believes that this helps to “constantly supply nutrition” to faith.²⁹⁷ That is why Cho calls this process “the mother of faith.”²⁹⁸

Considering what Cho presents above in relation to practical ways of making our faith develop, grow, or work for God’s miracles by highlighting human efforts, Cho perhaps could be quickly understood as an Arminian. Nonetheless, one can still see the other side that Cho’s healing theology is also based on the Calvinistic school. He always emphasizes his theological premise that “Faith which belongs to fourth dimension is made grow by the Holy Spirit. Faith is not our creation but the work of the Holy Spirit and the given grace by God.”²⁹⁹ With regard to this issue, Lee argues that “Originally speaking, Cho has discussed the requirements for God’s miracles in terms of active human action. However, when it comes to the details of how the principles of faith work he tries to understand it as the interaction between God’s sovereignty and human freewill.”³⁰⁰ When the concepts of God’s sovereignty and human freewill can hardly stand together, Cho seeks to present these two theological notions as his distinctive theological foundation. For Cho, the faith that creates divine healing ultimately comes from God but it should be acknowledged and activated through human efforts. In this manner, human beings are meant to participate in divine works as the recipients of God’s grace.

²⁹⁶ Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 340.

²⁹⁷ Yong-gi Cho and Robert Harold Schuller, *Expand your Horizon*, 90.

²⁹⁸ Yong-gi Cho and Robert Harold Schuller, *Expand your Horizon*, 93.

²⁹⁹ Yong-gi Cho, *Sachawonui Yeongseong*, 148.

³⁰⁰ Gi-seong Lee, “God’s Absolute Sovereignty and Human Free Will,” 81.

4.3.3 Prayer

Cho regards the life of prayer as one of the most valuable elements in Christian life together with the Word of God and the Holy Spirit.³⁰¹ There are some reasons for Cho to pray, such as for “transformation,” “victory in spiritual warfare,” and “God’s peace in our mind,” and “God’s hands to work in our lives.”³⁰² He also strongly believed that prayer is “the key to solution for our problems.”³⁰³ It was even before the beginning of Cho’s ministry that prayer was regarded as a powerful tool to ask God for healing as he witnessed the significance of the prayers offered by his mother-in-law and colleagues for Cho who was almost dying.³⁰⁴ It is also understandable that the life of Cho, especially in his early ministry, was prayer-centred since his life was full of hardships as he lived in his war-torn country after the Korean War. He prayed every day for almost ten hours from 4:30 in the morning.³⁰⁵ It seems to me that Cho could do nothing except praying when most of his church members including himself were from slum areas and were sick people.

According to his confession, he first prayed so hard just to receive the spiritual power in the beginning of his ministry³⁰⁶ as if he understood the Holy Spirit only as a power to do miraculous works like supernatural healing. In his early perspective, the spiritual gift of healing seemed to function as a means by which one’s spiritual maturity or condition could be measured although his perspective gradually changed, developed, and expanded to include some other aspects. He discusses the significant role of prayer in terms of asking God for healing:

Prayer is not to draw God into you, but to draw yourself closer to God.....The more we pray, the more our hopes and motivations become

³⁰¹ Yong-gi Cho, *Ten-minute Broadcast Sermon*, vol.3, *Dousineun Seongryeongnim* [The Holy Spirit who helps us] (Seoul: Seoul Logos, 2011), 86.

³⁰² Yong-gi Cho, *Ten-minute Broadcast Sermon*, 88-98.

³⁰³ Yong-gi Cho, *A Bible Study for New Christians*, 78-9.

³⁰⁴ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 26 and 50-3.

³⁰⁵ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 25.

³⁰⁶ Yong-gi Cho, *Naii Gyohoe Seongjang Iyagi*, 74.

pure enough to live a Christ-centred life and pray according to God's will, then God will open the door of heaven and show us unimaginable miracles."³⁰⁷

Cho's healing theology is that prayer is to motivate the one who prays to live according to God's will, and God's miracles will follow. He considered that prayer helped us to understand God's heart.³⁰⁸ That is why prayer for healing in Cho's theology begins with the right relationship with the One who heals. According to him, "divine healing flows from God" and it is "a blessing that we receive when we remain in Christ."³⁰⁹ The close relationship with God is to be developed and maintained through prayer.³¹⁰ This seems to be in line with Cho's perspective on the root of sickness. As previously explored, the fall of man resulted in sicknesses and the broken relationship with God. Therefore, the restoration of the relationship with God through prayer is an important prerequisite in healing for Cho.

Stressing the will of God in relation to prayer, Cho reveals two important factors. Firstly, if we ask according to God's will, we will receive what we have asked for.³¹¹ Cho here appears to consider God's will as an essential aspect of human request for healing to make their prayer more effective. Secondly, "We cannot force or command God to help us, but we ought to realize God's will and obey it"³¹² and "His will is always best for our lives."³¹³ In this regard, Cho highlights prayer not only as speaking to but also listening to God. In that process, God answers one's prayer "in a way and time appropriate to Him."³¹⁴ That is why "a delayed answer requiring patience,"

³⁰⁷ Yong-gi Cho, *Ten-minute Broadcast Sermon*, 88 – 98.

³⁰⁸ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 224.

³⁰⁹ Yong-gi Cho, *How can I be Healed?* 130-1.

³¹⁰ Yong-gi Cho, *How can I be Healed?* 131.

³¹¹ Yong-gi Cho, *To God Be the Glory*, 102.

³¹² Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 303.

³¹³ Yong-gi Cho, *To God Be The Glory*, 131.

³¹⁴ Yong-gi Cho, *A Bible Study for New Christians*, 80.

“disapproval” and “unexpected answer” could also be God’s answers in Cho’s healing theology.³¹⁵

In a practical sense, Cho seeks to present various ideas on how to have one’s prayers for healing answered. According to him, prayer for healing is not begging for sympathy but asking for health and a cure that is already prepared by the shedding of the blood of Jesus.³¹⁶ Thus, it is to be understood as a given “basic right” to Christians.³¹⁷ For Cho, the sick can offer a prayer of faith that healing is already provided in the redemptive works of Jesus Christ. People are required to pray until the divine faith comes upon them in prayer.³¹⁸ In other words, prayer works together with faith. Prayer provides the sick with opportunity to wait on God’s faith that brings healing. Regarding the process of waiting for God’s faith in prayer, Cho insists that it needs to be facilitated through “earnest”³¹⁹ and “fervent”³²⁰ prayers. It is not surprising that Cho developed various prayer programmes for his church such as overnight prayer, and special early morning prayer.

4.3.4 Fasting

In Cho’s healing theology, fasting is still an important aspect although it is considered as a part of normal Christian life in Cho’s church.³²¹ His prayer mountain is the first to include the term “fasting” in its name. He also formalized a 21-day “Daniel Prayer” and 40-day fast following the example of Jesus. Fasting is viewed as a significant key to solving many problems. According to Cho’s observation, about 90% of the sick who fasted on Cho’s prayer mountain had been healed of their diseases.³²² It

³¹⁵ Yong-gi Cho, *A Bible Study for New Christians*, 80.

³¹⁶ Yong-gi Cho, *Sin Yu Lon*, 212.

³¹⁷ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 223.

³¹⁸ Yong-gi Cho, *Sin Yu Lon*, 239; Yong-gi Cho, *Sachawonui Yeongseong*, 139; Yong-gi Cho, *Miteumkwa Silsang* [Faith and The Substance of Things] (Seoul: Youngsan Press, 1967), 132.

³¹⁹ Yong-gi Cho, *Ten-minute Broadcast Sermon*, 218; Yong-gi Cho, *Sachawonui Yeongseong*, 140.

³²⁰ Yong-gi Cho, *How can I be Healed?* 137.

³²¹ ITI, *Yoido Kyohoei Shinanggwa Shinhak 2*, 121.

³²² Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 174.

is interesting that Cho uses fasting quite often with prayer. He considered fasting as a tool to intensify the degree of prayer and to create “greater faith.”³²³ This idea is well observed in Cho’s argument that “If we cannot receive faith by ordinary prayer, we must attend all-night prayer and fasting services so that we may have this faith in our hearts.”³²⁴ There is a spiritual formulation in Cho’s church that fasting prayer is an advanced form of prayer in terms of its degree of urgency.³²⁵

Cho used to believe that fasting leads one to a deeper level of Christian life. That is why he often tried to make his body suffer through fasting and all-night prayer.³²⁶ However, Cho realized that to some extent his sickness was due to his ascetic lifestyle. This experience later helped Cho to develop his theology on fasting. It did not take so long for Cho to have a paradigm shift on fasting prayer: He no longer motivated himself to do fasting prayer in order to enter a deeper level of Christian life, but he still stresses the value of fasting in relation to divine healing. In Cho’s healing theology, fasting itself does not have a healing power, but those who pray for healing could make their prayers more effective through fasting. It is Cho’s assertion that “Even though God is always ready to answer our prayers, they are not answered by God because we pray with a wrong attitude.”³²⁷ He believes that the right attitude of prayer is supposed to begin with God’s will, which will lead to God’s answer.³²⁸ This God-centred paradigm is a key to understanding Cho’s healing theology in terms of fasting. Cho seeks to correct those who have misconceptions about the value of fasting as follows: “Some people believe they can persuade God through fasting and prayer. However, in reality, when we pray

³²³ Yong-gi Cho, *Successful Living*, 132.

³²⁴ Yong-gi Cho, *Salvation, Health, and Prosperity*, 152 -4.

³²⁵ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 121.

³²⁶ Yong-gi Cho, *Obunganui Myeongsang* [5 Minute Devotion] (Seoul: Seoul Logos 1976), 111.

³²⁷ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 174.

³²⁸ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 174.

and fast, we are the ones who are convinced by God.”³²⁹ Fasting intensifies the degree of prayer in terms of knowing God’s will not of making a greater appeal. Cho understands fasting as a tool to know God’s will not to make greater appeal to God for healing. It is clear in Cho’s perspective that the main purpose of fasting is not to change God but to change ourselves and understand God’s will.³³⁰

4.3.5 Atonement

It has been acknowledged by many that Cho’s theology has been established on Christology.³³¹ What Jesus has accomplished on the Cross is the theological foundation of Cho’s perspective on healing. Ryu notes that according to Cho divine healing is not based on the supernatural power of Jesus or his power over sickness but on the power of his suffering.³³² Healing in the Atonement is the fundamental aspect of Cho’s healing theology as found in the preface of his first book that was mainly dedicated to the investigation of divine healing.³³³ It was Cho’s wish that the reader would be able to find the same Jesus who died for his sickness as the book was entitled “*Jesus who carried sickness*.”³³⁴ Jesus, who Cho personally encountered, was described as the Saviour and healer.³³⁵

In Cho’s theology, forgiveness of sin goes together with healing. That is why he believes that “where there is forgiveness of sin, there is healing, and when ones preach on repentance, healing must take place.”³³⁶ The simplicity of Cho’s concept may create

³²⁹ Yong-gi Cho, *Nauí Gyohoe Seongjang Iyagi*, 168.

³³⁰ Yong-gi Cho, *Sachawonui Yeongseong*, 84.

³³¹ Dawk-mahn Bae, “Healing Jesus: A Study on Young San’s Christology Focusing on Jesus Christ as a Healer,” *JYT* 5 (2005): 136.

³³² Jang-hyun Ryu, “A Theological Study of Dr. Yong-gi Cho’s Pneumatology,” 169.

³³³ This concept is also the official “truth” of the US Assemblies of God.

³³⁴ Yong-gi Cho, *Byeongeul Jilmeojisin Yesunim*, preface 2.

³³⁵ Yong-gi Cho, *The Fourth Dimension*, vol 2. preface, xvii.

³³⁶ Yong-gi Cho, *Sin Yu Lon*, 277.

a problem as if he views healing as a prerequisite of salvation, but he clearly states that healing is not the condition of salvation but a given right to those who are saved.³³⁷

There are several biblical foundations by which Cho seeks to develop his healing theology. First of all, he considers the suffering servant of God in Isaiah 53 as Christ, and it is reconfirmed through Matthew 8:16-17 that Jesus shed his blood to redeem not only our souls but also our bodies.³³⁸ Thus, he continues to view that “if someone believe that there is no healing in the atonement, it means that they do not also believe in its forgiveness either.”³³⁹ Psalm 103:3 is also used to describe God not only as a Forgiver of all sins but also as a Healer of all diseases.³⁴⁰ Secondly, Cho emphasizes the fact that healing is what already took place about two thousand years ago based on 1 Peter 2:24. He insists that it is Peter’s intent to use a past tense to say “you were healed.”³⁴¹ Thus, it is important in Cho’s perspective to understand that healing is what is already prepared through the redemptive works of Jesus and to claim it. That is why Cho says that divine healing is “a matter of our knowledge and faith”³⁴² since he believes there are many people who do not believe in the finished works of Jesus that laid the foundation of divine healing.

Another significant passage for Cho is 3 John 1:2 which resulted in believing multiple blessings. This passage provides Cho with an understanding that God’s blessings are not only spiritual but also physical as well as material, and this idea was encapsulated in his Threefold Blessing. He believes that each aspect of the blessings is not independent but mutual in a sense that they are closely related to one another.³⁴³

³³⁷ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 196.

³³⁸ Yong-gi Cho, *Geonganghan Salmui Gil*, 82-3.

³³⁹ Yong-gi Cho, *Geonganghan Salmui Gil*, 84.

³⁴⁰ Yong-gi Cho, *Sin Yu Lon*, 211.

³⁴¹ Yong-gi Cho, *Geonganghan Salmui Gil*, 86.

³⁴² Yong-gi Cho, *Geonganghan Salmui Gil*, 86.

³⁴³ Yong-gi Cho, *Ojung Bokeumgwa Samjung Chukbok* [Five-fold Gospel and Three-fold Blessings] (Seoul: Seoul Logos, 1988), 143.

When he tries to highlight the three blessings, he tends to prioritize spiritual matters. According to him, every area of human life is strongly connected to and influenced by the condition of their spirits.³⁴⁴ This perspective of Cho leads to an emphasis on one's spiritual blessings that will accompany physical and material blessings.

Despite the tendency of Cho to overemphasize the physical and material sides, he clarifies that “the healing of the physical body is not the Spirit's primary goal. You must know where the priority lies. His primary goal is the healing of your soul.”³⁴⁵ In Cho's healing theology, physical healing is meant to facilitate the healing of souls. This allows one to see a difference between Cho's theology of blessings and the prosperity gospel. In Cho's theology, blessings are not the main goal of Christian lives but what is supposed to flow from spiritual salvation.

4.3.6 Repentance

Generally speaking, Cho's healing theology is based on the theological framework of healing in the Atonement, and this leads to another important aspect – repentance. He tends to accentuate the significance of repentance in relation to healing as noted in one of his arguments that “anyone who has an earnest hope of being healed must repent and be forgiven of his sin.”³⁴⁶ Cho's book is dedicated to the topic of divine healing by enumerating 7 steps of prayer for healing: 1) Regeneration, 2) Repentance, 3) Knowing God's promises for healing, 4) Praying until having conviction, 5) Receiving prayer with the laying on of hands, 6) Believing and proclaiming God's healing, and 7) Giving thanks to God for healing.³⁴⁷ Interestingly, the first two steps of healing prayer concern the sinful nature of humankind. For Cho, it is a very straightforward idea that there is a strong connection between sickness and sin

³⁴⁴ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 367.

³⁴⁵ Yong-gi Cho, *The Fourth Dimension*, 108.

³⁴⁶ Yong-gi Cho, *How can I be Healed?* 59.

³⁴⁷ Yong-gi Cho, *Sin Yu Lon*, 229-48.

in terms of divine healing as noticed in his assertions that “sickness is always related to sin,”³⁴⁸ “where there is forgiveness of sin there always is healing,”³⁴⁹ and “forgiveness of sin and healing always go together....And they are inseparable.”³⁵⁰

It is understandable that this perspective can be easily misunderstood as if Cho is a strong advocator of those who believe that sin always leads to sickness. Kwang-il Kim criticizes Cho for being equivocal on the relationship between illness and sin as he states that “it is not clear whether the Original Sin or individual sin has caused illness.”³⁵¹ However, Cho plainly puts his position as follows:

Of course the Bible tells of sicknesses which are not caused by sin....This means that a person’s sickness is not necessarily caused by sin. But sickness came into being and reached all mankind because of the original sin of Adam and Eve, with whom we have joint responsibility. Therefore, a man should first receive forgiveness of sins before he is healed of his illness.³⁵²

As stated above, Cho’s interests for healing in relation to repentance are more of Original Sin since it is believed to bring the death and sicknesses into the world. Therefore, the argument of Cho that “when we are afflicted with seemingly life threatening illness, we must first repent of our sins and ask God to heal us” ultimately deals with the origin of sickness in general not the cause of sickness in person. This idea is supported by his notion of spiritual salvation. The idea, that repentance should be taking place first for the process of regeneration since we were all sinners because of Adam and Eve, is still applicable to Cho’s perspective on divine healing. If forgiveness of our sins is prerequisite of our spiritual salvation, the same principle must work for divine healing in Cho’s healing theology.

³⁴⁸ Yong-gi Cho, *Sin Yu Lon*, 272.

³⁴⁹ Yong-gi Cho, *Sin Yu Lon*, 85.

³⁵⁰ Yong-gi Cho, *Sin Yu Lon*, 97.

³⁵¹ Kwang-il Kim, “Gidokgyo Chibyeong Hyeonsange Gwanhan Jeongsinuihakjeok Josa Yeongu,” 238.

³⁵² Yong-gi Cho, *Salvation, Health and Prosperity*, 123.

Although repentance in Cho's healing theology tends to bring our attention to the relationship between Original Sin and the redemptive works of Jesus on the Cross, it is obvious that Cho does not undervalue individual sins that cause sickness. Regarding this, Cho adopted two words: 1) "direct" cause of sickness for individual sins and 2) "indirect" cause of sickness for the Original Sin.³⁵³ For Cho, it should be either because of individual sins or of the Original Sin that people get sick and die.³⁵⁴ Whether it is direct or indirect cause, repentance, therefore, is a must in Cho's healing theology as he views that "no man can be born and remain sinless."³⁵⁵

While no one can deny the significant role of repentance as a prerequisite for divine healing in Cho's healing theology, Cho's intent in accentuating the role of repentance for healing prayer also needs to be understood in terms of the efficiency of prayer. Two reasons are presented by Cho: 1) divine healing is supposed to be given only to the children of God based on Matthew 15:21-28, and repentance allows one to be accepted by God as His children and "have a right to ask their Father for healing."³⁵⁶ 2) Sin blocks "all things which God desires to give us (Jeremiah 5:25)."³⁵⁷ Cho believes that "God cannot answer our prayers"³⁵⁸ because of our sins based on Isaiah 1:15. It is Cho's understanding that repentance itself does not bring God's healing to the sick but authorizes them to ask God for healing and offer more effective prayer to be heard by God.

4.3.7 Spiritual Warfare

In a general sense, spiritual warfare was one of the central points of Cho's healing theology since he believed Satan was the main cause of all sickness. The most common

³⁵³ Yong-gi Cho, *Sin Yu Lon*, 31.

³⁵⁴ Yong-gi Cho, *Sin Yu Lon*, 31-2.

³⁵⁵ Yong-gi Cho, *How can I be Healed?* 60.

³⁵⁶ Yong-gi Cho, *Sin Yu Lon*, 230.

³⁵⁷ Yong-gi Cho, *How can I be Healed?* 59.

³⁵⁸ Yong-gi Cho, *How can I be Healed?* 59.

elements viewed by Cho as the roots of illness are Satan, curses, and punishment.³⁵⁹ However, Cho does not understand them systematically since those elements cannot be evaluated on the same level in terms of the origin of sickness. This allows some to misunderstand Cho's perspective as Hong tries to see the roots of illness in Cho's theology under two aspects: God and Satan.³⁶⁰ In fact, one can easily recognize that Hong's perception does not work for Cho's healing theology when it is always Satan who supplies destructive power to illness whereas God is viewed as the One who gives life and "true healing."³⁶¹ Therefore, God is not to be a root of illness although He sometimes uses sickness as His "curse"³⁶² and "punishment."³⁶³ Perhaps, it is much more proper to discuss the originating and functional factors differently since the question of where illness is rooted is different from how it is caused. In this regard, Bae's effort to differentiate the origin of illness from the supplier of illness is meaningful. According to Bae's observation on Cho's theology, sin is the origin of sickness and Satan is its supplier.³⁶⁴ Actually, Bae's observation agrees with Cho's belief that the devil "incessantly provides sickness with life and strength to drain life by endless amounts of pain and suffering" through sin.³⁶⁵ In other words, Satan is not the one who created the sickness. He is believed to deliver the sickness brought by sin to people.

The understanding of the root of sickness in relation to the Original Sin helps to see the intrinsic connection of sickness to spiritual warfare as clearly observed from Cho's claim that:

³⁵⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 365.

³⁶⁰ Lok-young Hong, "Understanding Young San's Divine Healing," 144.

³⁶¹ Yong-gi Cho, *How can I be Healed*, 100.

³⁶² Yong-gi Cho, *How can I be Healed?* 32.

³⁶³ Yong-gi Cho, *Suffering*, 58.

³⁶⁴ Dawk-mahn Bae, "Healing Jesus," 118-9.

³⁶⁵ Yong-gi Cho, *Suffering*, 13. Dawk-mahn Bae, "Healing Jesus," 118-9.

Since our struggle is spiritual in nature, we must bind the authority of the devil and provide spiritual peace in the name of Jesus Christ wherever we go.... Therefore, this world is a battleground between the Holy Spirit and the devil.³⁶⁶

Cho's understanding is very clear: Our battle is spiritual even while we have physical illnesses. This theological notion of Cho was further developed into the concept of "territorial spirit" as he argued that "Wherever we go, we meet the strongholds of the enemy – of Satan. Every town has its own devil."³⁶⁷ Thus, it is a necessary process to challenge the power of his spiritual enemies when Cho needed to establish a church in some areas.³⁶⁸

Cho needs to develop two concepts (influence and possession) in order to explain the direct and indirect causes of sickness in relation to Satan. He argues that although it is always Satan who supplies the destructive power to every sickness, "it is not always because Satan enters the human body that people get sick."³⁶⁹ When Satan enters a human body to cause sickness, it is understood as "possession" while "influence" refers to the case of being sick due to any reasons other than spiritual. This has created a misconception of Cho's demonology as if he holds the doctrine of Gi-dong Kim.³⁷⁰ However, Cho's understanding of demons is different from Kim's in the sense that according to Kim, demons are the spirits of dead people not the fallen angel, and God created man only to destroy demons.³⁷¹ It is true that Cho views Satan as the driving force of every sickness whether it is spiritual, emotional, or physical although he separates possession from influence. Whether it is possession (direct) or influence

³⁶⁶ Yong-gi Cho, *Spiritual Leadership*, 51.

³⁶⁷ Yong-gi Cho, *Expand Your Horizon*, 52.

³⁶⁸ Yong-gi Cho, *Expand Your Horizon*, 52.

³⁶⁹ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 202.

³⁷⁰ This demonology of Cho was criticized by *Tonhab* Presbytery. See ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 199.

³⁷¹ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 199.

(indirect), it was still believed that Satan is always related to the sickness. Thus, the process of challenging and rebuking Satan is necessary while praying for the sick.³⁷²

Another significant aspect of Cho's theology of healing in terms of spiritual warfare is his understanding of sickness. There are several words referring to sickness in Korean: 병 *Byeong*, 질병 *Jil-Byeong*, 병마 *Byeong-Ma*. Although Cho has used two words interchangeably, the word that Cho frequently³⁷³ uses is 병마 (病魔), *Byeong-Ma*. Interestingly, this term has two different meanings: 1. serious "sickness," "illness," "disease," 2. "the demon of ill health," "the curse of a disease,"³⁷⁴ or "sickness as demon, in a metaphorical sense."³⁷⁵ In fact, the literal translation is the latter as the first syllable *Byeong* means sickness while the second *Ma* refers to a demon.³⁷⁶ This concept is partially in line with Cho's perspective as he healed many sick people through spiritual warfare against evil powers. For example, when he prayed for a stroke patient who suffered for seven years, Cho spoke the words of commandment to an evil spirit in saying "You! The evil spirit of stroke. In Jesus name I command you to leave her."³⁷⁷ In this process of spiritual warfare for healing, Cho normally used words of commandment and rebuke.³⁷⁸ It was also testified that when Cho prayed for a boy who had a cancer in his abdomen the size of a baseball, the Holy Spirit was believed to come upon Cho as

³⁷² Yong-gi Cho, *Sin Yu* [Divine healing] (Seoul: Hansei University Press, 2012), 96.

³⁷³ Cho tends to use the term with the idea that demons directly and indirectly influence sickness. Hyeong-geun Lim, ed. *Cho Yong-gi Moksa Ildaegi*, 379-80.

³⁷⁴ *Gyohoeyeongeo Sajeon* [Church Glossary], <http://terms.naver.com/entry.nhn?docId=2380561&ref=y&cid=50762&categoryId=51371> (accessed April, 2016)

³⁷⁵ *Pyojun Gukeo Deasajeon* [Standard Korean Language Dictionary], <http://stdweb2.korean.go.kr/search/View.jsp> (accessed March, 2016)

³⁷⁶ This terminology was broadly used not only by Cho and Lee, but also the Korean people, including non-believers. Furthermore, many Korean people have been using this word until today.

³⁷⁷ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 29.

³⁷⁸ Knowing that the Third Wave theorized the concept that the naming or revealing of the adversary is essential in power encounter, some may argue for the influence of the Third Wave groups over Cho. However, Cho already used this methodology in the beginning of his ministry before the Third Wave movement started in the 1980s.

he strongly rebuked the cancer and prayed for his complete healing.³⁷⁹ He sometimes even rebuked the evil spirit that was believed to cause high blood pressure in Cho's body.³⁸⁰

This theological convention does not necessarily mean that Cho adapted the Shamanistic belief to his Christian context since the development of his theology was based on biblical principles.³⁸¹ Cho believed that Romans 6:23 “teaches us that the invisible root of sickness and disease is sin....Through sin, ‘the power of death, that is, the devil’ (Heb. 2:14) incessantly provides sickness with life and strength, to drain life by endless amounts of pain and suffering.”³⁸²

However, it is also interesting to trace the theological development of Cho's perspectives on spiritual warfare. Cho in the beginning strongly argued that “Sickness reigns with those who are serving Satan, those who are not believers of Jesus Christ.”³⁸³ In the first two healing performances that set the stage for church growth, Cho directly attributed the stroke of a woman and the severe stomach-ache of a man to demons, and during that time, Cho tended to consider every physical illness as spiritual warfare against demons.³⁸⁴ However, Cho gradually began to differentiate the direct cause of illness from the indirect. Although he believes in general and in principle that it is a demon that confers its destroying power to all sickness since the Fall, “it does not mean that every sickness is directly caused by evil spirits or demons,”³⁸⁵ and there could be

³⁷⁹ Yong-gi Cho, *The Leap of Faith* (South Plainfield, NJ: Bridge Publishing, 1984), 92.

³⁸⁰ Yong-gi Cho, *Nalui Gyohoe Seongjang Iyagi*, 111.

³⁸¹ For the further discussion please consult next chapter written on the healing theology of Cho: The origin of sickness.

³⁸² Yong-gi Cho, *Suffering*, 13.

³⁸³ Yong-gi Cho, *To God Be the Glory*, 65.

³⁸⁴ While praying for healing for two deaf women, Cho directly commands the demon to come out since he believed it caused the lady to be deaf. Hyeong-geun Lim, 270-82 and 298.

³⁸⁵ ITI, *Yoido Kyohoei Shinangwa Shinhak* 2, 202.

other causes such as “overwork,” “overeating,” “intemperate life,” “punishment of God” and “thoughtless partaking of the holy communion.”³⁸⁶

Since he traces the birth of illness and death back to the fall of Adam and Eve,³⁸⁷ sickness needs to be dealt with as Original Sin and its solution has to be found in the atonement of Jesus Christ.³⁸⁸ Cho’s understanding of spiritual warfare was built on his awareness of demons as the powerful spiritual beings that bring sickness to humans, and more importantly further developed and corrected through biblical perspectives: Demons can be direct and indirect causes of sickness, and one can overcome them by the grace and power of God prepared for in the work of Jesus on the Cross.

4.4 Evaluation of the Contribution of Cho’s Healing Ministry

4.4.1 Social Perspective

According to a survey jointly conducted by a Christian newspaper, Gi-Dok-Gyo-Yeon-Hab-Sinmun, and a Christian broadcasting company, C3TV, in 2003, Cho was ranked as the first Korean Church leader with most social influence (46.7%), leadership (28.7%), and integrity (20.7), and size of the church (3.9).³⁸⁹ Interestingly, Cho’s influence over his society was the main reason for the rank. In this regard, Ahn has no hesitation in arguing that it was a great contribution of Cho to enlighten people to see the importance of a social service through active involvement in the society.³⁹⁰ Cho’s contribution to his social development has been acknowledged not only by insiders of his society but also by outsiders. In 2007 Cho received an honoured certificate from the United States Congress for his contribution to social development and in the same year

³⁸⁶ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 365.

³⁸⁷ Yong-gi Cho, *Suffering, Why Me?* 3-6.

³⁸⁸ Yong-gi Cho, *Suffering, Why Me?* 4.

³⁸⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 299.

³⁹⁰ Myung-jun Ahn, “The Theological Understanding of Young San to the Salvation of the Society,” *Journal of Yongsan Theology*, vol, 15 (2008): 102.

an international leadership award from the United States legislature.³⁹¹ Cho and his church have been introduced in various broadcasting organizations and newspapers such as the BBC in 1993, the Guardian in 1994, the Cutting Age in 1995, the Korea Post in 1999, and *Weol-Gan-Jung-Ang* [monthly magazine] in 1999. Most of them focused on Cho's social engagement in relation to relief work and welfare.³⁹²

Interestingly, Cho is often castigated for his indifferent attitude toward social change. Cho and his church were criticized from various perspectives in the early 1980s, and it was published as a book in which Cho's theology was believed to overemphasize individual matters and lack the need for socio-political change. Seo asserted that it is problematical that Cho tends to pin down physical healing as Christian salvation and limit its scope only to the physical body.³⁹³ He continued to argue that divine healing should be related to the matter of "Minjung" and of its "socio-politico-economic structure."³⁹⁴ Kwang-il Kim agreed with Seo in saying that Cho's healing ministries may lead people to interests only in the supernatural world and not to social participation.³⁹⁵ Wan-sang Han presented a similar idea that emphasizing individual matters in Cho's perspective can make people undervalue social salvation and environmental reformation.³⁹⁶

It is necessary to evaluate Cho's attitude toward social matters differently from one period to another. Social service was not Cho's main interest and focus in the beginning of his ministry since he was more concerned about the basic needs of life

³⁹¹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 238-40.

³⁹² Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 238-40.

³⁹³ Kwang-seon Seo, "Hanguk Gyohoe Seongryeongundonggwa Buheung Undongui Sinhakjeok Ihea," 66.

³⁹⁴ Kwang-seon Seo, "Hanguk Gyohoe Seongryeongundonggwa Buheung Undongui Sinhakjeok Ihea," 70.

³⁹⁵ Kwang-il Kim, "Gidokgyo Chibyeong Hyeonsange Gwanhan Jeongsinuihakjeok Josa Yeongu," 291-4.

³⁹⁶ Wan-sang Han, "Gyohoe Yangjeok Geubseongjange Deahan Saheohakjeok Gochal" [Sociological Study of the Explosive Growth of the Korean Church], in *Hangukgyohoe Seongryeongundongui Hyeonsanggwa Gujo* [Phenomenon and Structure of the Holy Spirit Movement in the Korean Church], edited by Korea Christian Academy (Seoul: Christian Academy, 1981), 216-31

after the Korean War. Cho's social engagement is indeed a later development since the early 1980s. In this regard, Cho can be reasonably criticized for his indifferent attitude toward the social issues. However, I am not convinced about the afore-mentioned criticisms if we take a close look at what Cho's church has been doing for society for the last thirty years. Anderson rightly perceives that "This contribution has not received sufficient attention in many things that have been written about Dr. Cho and his church."³⁹⁷ I also believe that the considerations of Cho's involvement in social relief work can add up to a fairly strong case for regarding Cho as the one who has endeavoured to stimulate his society with the need of social engagement in terms of a social gospel. Cho's practical efforts involved in helping people can be found in relation to the following: the support for heart surgery, parentless children, the international refugees including North Koreans, flood victims, poor local churches, foreign workers, old people living alone, the handicapped, Holt International Children's Services, the blood donation campaign, medical services for the poor, the nature conservation movement, the establishment of Elim Rehabilitation Centre and a heart hospital in North Korea. Additionally, Cho concentrates on helping the marginalized people for the rest of his life since his retirement in 2008 through the foundation of the Sharing Love and Happiness Movement.³⁹⁸ As far as Cho's engagement in society is concerned, it is undeniable that Cho contributed to the development of social welfare and the nature conservation movement, and helped many Korean Christians to be aware of the urgent need for social engagement.

Although the resulting argument for Cho's contribution to society is evident, one can also explore Cho's social contribution without taking a closer look when Cho

³⁹⁷ A. H. Anderson, "A 'Time to Share Love,'" 156.

³⁹⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 181-91 and 284-91; Gwui-sam Cho, *Youngsan Choyounggi Moksau Gyohoe Seongjanghak*, 34; Tai-il Wang, "Dr. Yong-gi Cho's Understanding of the Social Salvation," 205.

started making his impact on his society as well as when criticisms against Cho surfaced. The major criticism against Cho was made in the early 1980s and Cho started having his social engagement soon after on a large scale. That is to say, the criticisms made prior to the mid-1980s may have some truth to them. However, when the YFGC became the world's largest church by 1981 with about 200,000 church members,³⁹⁹ Cho's perspective on the social gospel had changed and gradually developed as he realized the growing demands on his church.

It is also interesting to see how criticism has been made inside Cho's church.

Young-hoon Lee, the successor of Cho and a Korean Pentecostal historian states:

"YFGC [Yoido Full Gospel Church] must broaden its interests to include wider social concern and social reformation. Previous H.S movements have been more concerned with personal salvation and church growth, and YFGC will have to make a critical choice for its future."⁴⁰⁰

Lee carefully demonstrates his idea that social concern has been always secondary to individual matters although this is not meant to nullify all the previous efforts in social engagement of Cho. In fact, Cho himself admitted in his late confession in 2005:

I recently began to realize some shortcomings of my 47-year ministries. The Bible clearly says that for God so loved *the world* that he gave his one and only Son. It does not say that God gave his Son for God so loved *the man*.....My evangelistic ministries have been man-centred without including the world.⁴⁰¹

At this juncture, Cho appears to substantiate his belief that the gospel should be not only for mankind but also for the society and even the ecosystem. As pointed out by another disciple, Cho campaigned for his society and the ecosystem in a more active way since 2005.⁴⁰² In light of this introspection, Lee reasonably suggests that Cho's

³⁹⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 123.

⁴⁰⁰ Young-hoon Lee, "Life and Ministry of David Yong-gi Cho," 22-3.

⁴⁰¹ Hyeong-geun Lim, *Cho Yonggi Moksa Ildaegi*, 563.

⁴⁰² Hyeong-geun Lim, *Cho Yonggi Moksa Ildaegi*, 564-5.

theology needs to be further developed to deal with how Cho's perspective on the Good Father God can be applicable to the salvation of the society and the ecosystem.⁴⁰³

In seeking to evaluate Cho from a social perspective, it is worth asking if there is another side that should be under consideration apart from Cho's engagement in a social gospel. As noticed by a prominent Korean scholar Dong-sik Yoo, it is explicit that Cho's ministries played a pivotal role for the marginalized as a leader of the "maternal" Holy Spirit movement.⁴⁰⁴ It is of interest to know that Cho in his early ministries was fully aware of the importance of the Church's role to change and transform the society. Cho delineated his idea about how to transform his society in an interview with a Christian newspaper in 1969:

The Holy Spirit movement is misunderstood as if it seeks to receive the Holy Spirit in a deep mountain while being away from the world. The true Holy Spirit movement must snuggle into the society to reform and change it....The solution for social problems, the problems between the rich and the poor, and ethical problems can be found in the efforts to change individuals.⁴⁰⁵

Cho believed that social reformation starts from individuals, and personal transformation was to take place first for social transformation.

It is interesting to see how Cho defined a successful life. Cho's understanding of a successful life was never individualistic but altruistic. It seems unfair for Cho to be criticized for an individualistic lifestyle away from society when he often emphasized the importance of taking good care of neighbours, saying that "whatever you do, you must think of the happiness of others first," "Your attitude throughout life should be to serve others," and "you should seek to find opportunities to serve God, the church, and

⁴⁰³ Young-hoon Lee, "Influence of Dr. Cho's 'God is so good – faith' in the Korean Churches," *JYT*, vol. 7, (2006): 107.

⁴⁰⁴ Yoo defines the Korean Holy Spirit movement with two concepts: paternal one unfolded mostly by the Presbyterian Church based on Confucianism and maternal one formed by Korean Pentecostal movement with special reference to Cho. Dong-Sik Yoo, "Hanguk Gyohoe wa Seongryeong Undong," 20.

⁴⁰⁵ Gyohoe Yeonhab Sinbo [the United Christian Newspapers], 13 July 1969, quoted in Jong-dal Im, *Gidokgyo Daehan Hananimui Seonghoe Osibnyeonsa: Yeoksapyeon* [The 50-Year-History of the Korea Assemblies of God: History 1953-2004] (Seoul: Creation Publisher, 2005), 333-4.

your brothers and sisters.”⁴⁰⁶ It is to be noted that Cho has tried to participate in social reformation in some ways. Cho chose to bring some changes into his society by transforming the heart of the sick, the hopeless, and the marginalized individually. And it needed to begin with preaching the gospel relating to the present life to “help the people rehabilitate their thinking, to help their present life”⁴⁰⁷ that was full of hardships after the Korean War.

Cho explains what motivated his early ministries in the book written to celebrate his 50 years of ministry as follows:

We were so poor. The bitter winds gusted about the tent church where we were having worship services. There seemed to be no hope at all in the eyes of my church members but only the groans of the sick, worries about foods, and ragged clothes. I needed to do something for them. I wanted to give them hope and dream as Jesus did. The preaching with tears started saturating them with the hope and dreams.⁴⁰⁸

It was his number one pastoral priority to meet the needs of society in terms of hope that was something of an immediate concern to everyone, everywhere. In this regard, Cho’s efforts to give hope to the hopeless in a devastating war-torn country needed to be reconsidered as well as Cho’s contribution to the Korean society.

Despite the profound respect for Cho’s social contribution for the marginalized, there are still some culpable aspects of Cho. This needs to be discussed in two ways: 1) ethical and 2) political issues. Firstly, it is believed that Cho’s perspective fell into the pitfall of ethical problems for various reasons. There have been some concerns for Cho’s theological emphasis on “positive thinking,”⁴⁰⁹ “personal salvation,”⁴¹⁰ “growth

⁴⁰⁶ Yong-gi Cho, *Successful Living*, 23.

⁴⁰⁷ N. L. Kennedy, *Dream Your Way to Success*, 165.

⁴⁰⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 5.

⁴⁰⁹ Kim points out Cho’s perspective can fall into ethical problems by not paying attention to “the structural sin of society.” See Ig-jin Kim, *History and Theology of Korean Pentecostalism*, 217.

⁴¹⁰ Han argues that when people focus mainly on personal salvation, the sense of ethics can be eroded since it tends to deal with individuals as the key to solving every problem. Wan-sang Han, “Gyohoe Yangjeok Geubseongjange Deahan Saehohakjeok Gochal,” 216-31.

in an organization”⁴¹¹ in relation to Christian ethics. It was so disappointing that in the first trial in 2014 Cho was sentenced to three years in prison with five years of probation for embezzling 12 million dollars in church funds for his son's business.⁴¹² It is even more shocking that Cho preached on “three ways of overcoming hardships” three days after the first sentence was made. In his preaching there was no official words to apologize but he instead tried to portray the situation as the process of God’s training while using the illustration of suffering pearls to grow, and his church members responded to that message by saying Amen and clapping their hands.⁴¹³ I think Korean Pentecostals need to take this issue cautiously as a great lesson to prevent a similar mistake from recurring. This critical evaluation of Cho is not to nullify or devalue Cho’s pastoral career but to bring our attention to how vulnerable we can be to temptations as our Christian life is centred on personal salvation not on its Giver.

Lastly, the detailed and nuanced debate about Cho’s attitude towards political issues in recent years deserved more attention. Hwa Yung believes that “Cho’s theology is clearly much stronger on social concerns than on socio-political involvement” due to the fact that “he kept away from all anti-government protests” when Korean society suffered from military dictatorship between 1960 and 1980.⁴¹⁴ Amos Yong generally agrees with Hwa Yung in saying that “Cho officially did not participate in the political area” although he believes that a biblical theology of politics can be formed and developed from Cho’s perspectives on pneumatology and soteriology.⁴¹⁵ I think it might

⁴¹¹ Cox warns the YFGC by saying that “the Korean church may lose its power of ethical critique against Korean society if it takes too much interest in organization.” H. G. Cox, *Fire from Heaven*, 237.

⁴¹² However, the sentence was reduced in 2017 in the second trial to two and half years with four years of probation. See News and Joy, 17 May 2017, at <http://www.newsnjoy.or.kr/news/articleView.html?idxno=210940> accessed by 15 January 2019.

⁴¹³ News and Joy, 24 February 2014, at <http://www.newsnjoy.or.kr/news/articleView.html?idxno=196193>, accessed by 15 January 2019.

⁴¹⁴ Hwa Yung, “The Missiological Challenge of David Yong-gi Cho’s Theology,” 82.

⁴¹⁵ Amos Yong, “Salvation, Society and the Spirit: Pentecostal Contextualization and Political Theology from Cleveland to Birmingham, from Springfield to Seoul,” *JYT*, vol 17 (200): 49.

be worth taking two questions a little more forthrightly before evaluating Cho in a much more serious degree: “Is it true that Cho was never involved in politics?” while the second question of “To what degree should a religious leader participate in politics or political matters?” The answer to the first question is quite simple. Cho did not participate in a pre-democracy movement as Hwa Yung argues. During the military dictatorship, he was criticized for ignoring injustices perpetrated by the regime, and focusing his attention only on spiritual matters. He might have to come to make a direct response to this criticism.

Cho, however, directly participated in politics in many ways after the country developed a certain level of democracy. It was a sensational issue that Cho and Rev. Jun-gon Kim formed a political party called *Gi-Dok-Jeong-Dang* [Christian party] in 2004⁴¹⁶ and kept trying to make an impact on the society in terms of political power when the separation of church and state was supposed to be protected. Cho’s political statement in 2011 regarding the government’s plan to use Islamic funds was problematical since he mentioned that he would fight to demand that the President step down in case the president wanted to peruse his plan.⁴¹⁷ This in turn raises the question of how can Christian leaders be influential enough in terms of their participation in socio-political matters without undermining the separation of church and state? I personally think this question is hard to answer since a great danger of misusing power lurks here in political participation especially considering the power of influential religious leaders like Cho. Christian leaders still need to participate in political matters especially when it refers to the social structure where the basic human rights are still oppressed by political power. However, it is still a challenging task to define what is good and evil in modern politics especially in democratized countries where Christians

⁴¹⁶ Many questioned his motivation, and he failed to garner any substantial (Christian) support.

⁴¹⁷ Dong-A-Il-Bo, 28 February 2011 at <http://news.donga.com/Politics/3/00/20110225/35129558/1>, accessed by 20 January 2019.

have various political opinions. Cho's direct involvement in politics were differently interpreted according to one's political stance, and this could create a great split not only inside the Korean Church but also in society. That is why Kang's assertion appears to be correct: "Cho has been influential over his society but has not been considered a respected leader due to his political bias mainly for conservative parties."⁴¹⁸ As a matter of fact, Cho has to maintain a middle way between two extremes to embrace society as a whole without favour for a one-sided ideology, regionalism, class, generation, liberalism, conservatism, left/right, religious/atheist, and so on for him to be a good leader who can promote social integration and reconciliation.

4.4.2 Missional Perspective

As Cho's church was given the distinction of being the "world's-largest," more can be said on its missional value. The first contribution of Cho was that the Korean Church has received spiritual vitality through the works of the Holy Spirit, and the expansion of God's Kingdom was accelerated. In fact, Cho's contribution has been often studied in relation to the works of the Holy Spirit. It came as no surprise that Cho was viewed as one of the most important leaders in the last 100-years history of the Holy Spirit movement in Korea.⁴¹⁹ A prominent Korean Church historian Min also attributes the revived vitality of the modern Korean Church to Cho's influential leadership in relation to "the era of the Holy Spirit" believed to be ushered by Cho's lead since the 1960s.⁴²⁰ Additionally, Jae-bum Lee believes that Cho played a pivotal role in casting a light upon the works of the Holy Spirit in terms of church growth.⁴²¹

⁴¹⁸ Byeong-oh Kang, "A Study on Yongsan's Clergy and Ministry in Pastoral Ethics," *JYT*, vol. 23 (2011), 172.

⁴¹⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 295-6.

⁴²⁰ Gyeong-bae Min, "The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach," 59-60.

⁴²¹ Jae-bum Lee, "Pentecostal Type Distinctives and Korean Protestant Church Growth," 219-20.

The works of the Holy Spirit and church growth are so vital to explore the significance of divine healing since it is the key to understanding the connection between the two in Cho's perspective. In this regard, I agree with Lee whose assertion is that the growth of YFGC as the Holy Spirit movement centres on healing⁴²² since this idea can be strongly supported by Cho's statement. Cho in his book entitled *The Story of My Church Growth* seeks to explain how his church has grown so rapidly, and the works of the Holy Spirit are viewed as one of the most important driving forces for the growth.⁴²³ It is very clear from Cho's perspective that "It was divine healing that turned many toward God,"⁴²⁴ and this is well stated in his words as follows:

In the morning I got word that the young man had run out of the house and began to tell all of the neighbours what had happened. All of the Buddhists and other non-Christians in the town knew the situation, and they were amazed at the power of God. Since then most of the people in that part of town have been saved because of the healing power of God.⁴²⁵

Divine healing is integral to Cho's church growth, and this is to be understood as the works of the Holy Spirit since it is very evident in Cho's healing theology that divine healing is "the manifestation of the Spirit."⁴²⁶ For the afore-mentioned reasons it is undeniable that Cho's missional contribution is that he has helped the Korean Church be spiritually revived and empowered by the Holy Spirit for the expansion of God's Kingdom and divine healing has been used as a great evangelistic tool.

Considering Cho's personal influence over the Korean Pentecostal groups especially the KAG where Cho was ordained and served for more than 60 years, no one can deny his contribution to its growth as it is found in many statistical surveys.:

Table 5. Population Comparison between KAG and the YFGC

⁴²² Young-hoon Lee, "Life and Ministry of David Yong-gi Cho," 15.

⁴²³ Yong-gi Cho, *Naii Gyohoe Seongjang Iyagi*, 75.

⁴²⁴ Yong-gi Cho, *Spiritual Leadership*, 84.

⁴²⁵ Yong-gi Cho, *More than Numbers*, 87-9.

⁴²⁶ Yong-gi Cho, *Salvation, Health, and Prosperity*, 136.

Year	KAG ⁴²⁷	YFGC ⁴²⁸	Percentage ⁴²⁹
1958	3,684	5	0.13%
1964	4,261	2,000	46.93%
1970	17,172	8,252	48.05%
1980	199,916	132,940 ⁴³⁰	66.49%
2001	1,225,512	752,401	61.39%
2003	1,192,514	788,441	66.11%

As observed from the table, the membership of the KAG steadily grew together with Cho's church. It is fair to argue that the YFGC's growth significantly affects the KAG population since 1964 when it reached almost half of that denominational population. It is remarkable that although a latecomer in Korean Christianity, the KAG has become one of the three major denominations in Korea along with the Presbyterian and the Methodist churches in just forty years.⁴³¹ It is understandable that the KAG gave Cho the full credit for its progress in its 50 years' history by equating Cho's contribution with that of missionaries in early Korean Pentecostalism.⁴³²

Cho's contribution has been acknowledged nationwide outside KAG for his influence over the Korean Church. In 1999, the Korean Christian Newspaper Association honoured Cho with the Korean Church leadership award for his contribution to church growth.⁴³³ In addition, Cho's efforts to be involved in various

⁴²⁷ The numbers include the membership of the YFGC. Jong-dal Im, *Gidokgyo Daehan Hananimui Seonghoe Osibnyeonsa: Yeoksapyeon* [The 50-Year-History of the Korea Assemblies of God: History 1953-2004] (Seoul: Creation Publisher, 2005), 434.

⁴²⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 431.

⁴²⁹ This indicates the YFGC's percentage of the Assemblies of God population.

⁴³⁰ Kwang-il Kim, "Gidokgyo Chibyeong Hyeonsange Gwanhan Jeongsinuihakjeok Josa Yeongu," 299.

⁴³¹ Jong-dal Im, *Gidokgyo Daehan Hananimui Seonghoe Osibnyeonsa: Yeoksapyeon* [The 50-Year-History of the Korea Assemblies of God: History 1953-2004] (Seoul: Creation Publisher, 2005), 376.

⁴³² Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 270.

⁴³³ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 224.

missions projects – such as world missions, the NGO the Good People’s Relief Works, and supporting poor churches in farming and fishing villages – were also appreciated when he received the *Yujib*⁴³⁴ award for his evangelism.⁴³⁵ It is also interesting to see how an American Pentecostal historian evaluates him. Cho is recognized to be at the centre of the revival movement of Korean Christianity that began as a small minority after the Korean War, and soon became the dominant religion.⁴³⁶ This is not an outlandish claim when it comes to the influence of the Pentecostal/Charismatic movements in Korea.

Table 6. Population Comparison between Pentecostals/Charismatics, and Evangelicals⁴³⁷

	Pentecostals/ Charismatics	Evangelicals
1900	500 (1.17%) ⁴³⁸	6,400 (14.9%)
1970	250,000 (4.28%)	2,130,000 (36.54%)
Mid-1990	6,550,000 (38.32%)	7,940,000 (46.46%)
Mid-2000	7,580,000 (39.69%)	9,142,000 (47.87%)

One of the conspicuous characteristics of the above statistics is the rapid change of the Korean Christian population from 1970 to the mid-1990 as it added another 21.6% of Korean population to Christianity in just twenty years. Paying special attention to the growth of Pentecostals/Charismatics for this period from the data, one

⁴³⁴ This award is normally given to the people whose contribution is made in evangelism.

⁴³⁵ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 297.

⁴³⁶ W. W. Menzies, "Yong-gi Cho's Theology of the Fullness of the Spirit," 12.

⁴³⁷ D. B. Barrett, G. T. Kurian, and T. M. Johnson, *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*, vol.1., 2nd ed. (New York: Oxford University Press, 2001), 682.

⁴³⁸ The percentages for Pentecostals/Charismatics and Evangelicals indicate its portion of the Korean Christian population.

can easily extrapolate what had played the most significant role for the growth. It is unbelievable that this group grew 26.2 times while the Evangelicals grew only 3 times. According to Barrett, the 1990s Pentecostals/Charismatics continued to grow over 7.5 million consisting of 32% Pentecostals, 27% Charismatics, and 42% Independents.⁴³⁹ If one wants to know what was really going on during this time, it may be worth doing to look at the year of 1980 which is at the middle point. The data helps us to see that Pentecostals alone in 1980 had 440,557 adherents with 961 churches under seven Pentecostal groups while the KAG had 408 churches. While Cho's contribution for the development of the KAG is of paramount importance, it should be pointed out at the outset that Cho's missional effects had been flowing through the KAG to the Korean Church. In this regard, Park argues not only that Cho is a world renowned Korean pastor for his world's largest church but also that his church has become the most representative model of the Korean Church.⁴⁴⁰

Cho's contribution even to the world of Christianity including global Pentecostalism can be acknowledged in several aspects. First of all, it is meaningful that in 2005 Cho won a prestigious award, the so-called Family of Man Medallion normally given to "individuals who exemplify excellence in the use of God-given talents in the service of humankind"⁴⁴¹: other recipients include John F. Kennedy, Dwight D. Eisenhower, Richard M. Nixon and Jimmy Carter. The fact that no one has received the award since 1986 shows the influence of Cho as a world leader. The main reason for his selection was "Cho's spiritual leadership that has greatly impacted the world, especially

⁴³⁹ D. B. Barrett, G. T. Kurian, and T. M. Johnson, *World Christian Encyclopedia*, 684.

⁴⁴⁰ Myeong-su Park, "Haebanghu Hangukgyohoesawa Yeoido Sunbokeumgyohoeui Cho Yong-gi Moksa," 225.

⁴⁴¹ Yong-gi Cho, "Dr. Cho awarded the Family of Man Medallion," at <http://www.davidcho.com/journal/jbody.asp?id=729> accessed by 2 February 2019.

in the areas of world missions and church growth.”⁴⁴² This helps us to see Cho’s influence over global Christianity and the expansion of God’s Kingdom. Cho also served as the chairman of the World AG Fellowship “which had a membership of 30 million members among 60 nations of the world” from 1992 to 2000, which was believed to be a landmark that “the main impetus of the Holy Spirit movement was passed on to Korea.”⁴⁴³ Moreover, Cho’s publications warrant consideration when evaluating Cho’s impact on Christians globally. He has published 621 books in 40 different languages by 58 different publishers around the world.⁴⁴⁴ Cho’s world leadership was appreciated with special reference to his missional achievements as Cho’s contribution to Christians cannot be ignored in the area of church growth.

Despite all the distinctive aspects of Cho’s outstanding contribution to world Christianity, my only major concern for him from a missional perspective is Cho’s personal issues related to his family members – his son resulting in financial abuse and his younger brother and his brother-in-law who were involved in the split of the KAG – may cause his remarkable influence over world Christianity to be tarnished since many people were hurt and disappointed by their religious leader through his immediate family. In this regard, I also need to express my ambivalent attitude toward Cho since with “great power comes great responsibility.”

4.4.3 Theological Perspective

Cho’s contribution has been normally discussed from the social and missional perspectives, but his theological contribution has not been acknowledged as much as it deserves. According to Vinson Synan, Cho’s theological contribution for the development of the so called Three-Fold blessing needs to receive more attention today

⁴⁴² Yong-gi Cho, “Dr. Cho awarded the Family of Man Medallion,” at <http://www.davidcho.com/journal/jbody.asp?id=729> accessed by 2 February 2019.

⁴⁴³ FGTV, “The Church at Yoido (1973-present),” at http://www.yfgc.org/n_english/fg_church/yfgc_yoido.asp, accessed by 1 February 2019.

⁴⁴⁴ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 319.

since its theological formulation is unique and not found elsewhere except in Korea.⁴⁴⁵

This is where Synan believes Cho brings his original contribution to global Pentecostal theology.⁴⁴⁶ In this sense, William Menzies suggested an in-depth study on Cho's theology especially based on the social and historical contexts of Korea so that his teaching will not be misunderstood because of its distinctive theological features.⁴⁴⁷

Cho's theology at first caused numerous disputes, and was rejected by the main stream Korean Church; indeed he was considered a heretic in 1983.⁴⁴⁸ As the *Tonghab* Presbyterian church withdrew its charge against Cho in 1994, they explained that Cho's perspectives are based on the theological distinctiveness of Pentecostal beliefs.⁴⁴⁹ This helps one to understand that the Korean Church was not yet familiar with Pentecostal theology. This left the Korean Christians confused as well as open to great challenges. Shin articulates that because of Cho many Korean pastors and theologians started understanding the continuity of the works of the Holy Spirit between the apostolic churches and today's churches. The notion of the cessationism slowly changed.⁴⁵⁰ This can be understood as one of the first contributions of Cho while his second contribution is to introduce the so-called "second blessing" referring to the BHS in the Korean Church. Cho, of course, as a staunch classical Pentecostal, promoted the idea that the BHS is "subsequent to regeneration and involved a fuller experience of the Spirit's power."⁴⁵¹ In this regard, Min and Kwon are fair in saying that Cho helped the Korean

⁴⁴⁵ V. Synan, "Roots of Yong-gi Cho's theology of Healing," 8.

⁴⁴⁶ V. Synan, "Roots of Yong-gi Cho's theology of Healing," 8.

⁴⁴⁷ W. W. Menzies, "Yong-gi Cho's Theology of the Fullness of the Spirit: A Pentecostal Perspective," 13.

⁴⁴⁸ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 158.

⁴⁴⁹ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 158.

⁴⁵⁰ Mun-chul Shin, "A Trinitarian Pneumatology of Youngsan Yong-gi Cho," *Journal of Yongsan Theology*, vol 2 (2004): 68.

⁴⁵¹ Jae-bum Lee, "Pentecostal Type Distinctives and Korean Protestant Church Growth," 214-5.

Church to better understand the immanent God who works in our practical lives⁴⁵² and enlarge the theological perspectives of the HSM.⁴⁵³

As Cho has sought to introduce Pentecostal beliefs into the Korean Church, the serious reservations about Cho's theological perspective gradually turned to acceptance and even admiration. Regarding the change of the Korean Church in her perspective, Min argues that Cho's Holy Spirit movement has been finally adopted in the Korean society and the church in a positive and active way.⁴⁵⁴ Min even believes that the second period of the Holy Spirit movement in Korea has been led by Cho after the great revivals that happened between 1905 and 1907.⁴⁵⁵ Jang-hyun Ryu, a prominent systematic theologian at Hansin University⁴⁵⁶ agrees that "Cho has formed a new belief of the Korean Church while leading the Korean Holy Spirit movement."⁴⁵⁷

When Cho is often criticized for his message on blessings as a prosperity gospel or a Shamanistic belief, this misunderstanding can be attributed to some confusions broadly in three aspects: 1) Cho's theology has been discussed depending mostly on his pneumatology, and the concept of healing, and blessings without taking an in-depth examination of his Christology that is integral to Cho.⁴⁵⁸ 2) Some evaluation has been made depending on secondary sources. In his book *Fire from Heaven* Harvey Cox

⁴⁵² Gyeong-bae Min, "The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach," 60.

⁴⁵³ Oh-seong Kwon, in Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon* [Great Call: 50 Years of Hope Ministry] (Seoul: Yoido Full Gospel Church, 2008), 7.

⁴⁵⁴ Gyeong-bae Min, "The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach," 52.

⁴⁵⁵ Gyeong-bae Min, "The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach," 39-40.

⁴⁵⁶ It is very meaningful that Cho's evaluation came from a prominent theologian of Hansin University which has played a significant role in terms of developing and maintaining the spirit of Minjung theology in Korea.

⁴⁵⁷ Jang-hyun Ryu, "A Theological Study of Dr. Yong-gi Cho's Pneumatology," 140.

⁴⁵⁸ Dawk-mahn Bae, "Chiryohasineun Yesunim" [Healing Jesus], edited by Pan-ho Kim, *Yongsanui Mokhoewa Sinhak* 1 [The Ministries and Theology of Yongsan 1] (Seoul: Hansei University Press, 2008), 222.

criticized Cho as a Korean Shaman,⁴⁵⁹ and he admitted that it was his mistake caused by secondary sources written on Cho while he promised to correct it.⁴⁶⁰ 3) Cho's perspective sometimes comes with theological imprecision due to his theological adaptability that often results in paradoxical teaching. Simon Chan points out that "Some of Cho's teachings are easily misunderstood because they are not well integrated into the broader framework of his own teaching."⁴⁶¹ I agree with Chan in the sense that Cho has been trying to reconcile two theological extremes at once like the tension between Calvinism and Arminianism. This is well observed even in Cho's healing theology that healing is not only the gift of God but also a human right. Cho's theology deals with this kind of paradoxical tension in many ways. In terms of the role of prayer for healing, Cho emphasizes two aspects: the will of God and earnest/fervent desire of humanity.⁴⁶² That is why Cho's theology tends to be described with such words as: "holistic,"⁴⁶³ "creative adaptations,"⁴⁶⁴ and "moderate theological neutrality."⁴⁶⁵ This indicates that his theology has been evolving while moving back and forth like the swing of a pendulum or his theological stance to maintain neutrality. Cho's theological ambiguity is understandable, given that he was not trained in academic theology, but was primarily a healing practitioner. His theology is sometimes inconsistent and even paradoxical since Cho has tended to be receptive to various theological concepts that hardly stand together. Although Cho has made an effort to develop his theology with

⁴⁵⁹ H. Cox, *Fire from Heaven*, 219-55.

⁴⁶⁰ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 211.

⁴⁶¹ Simon K. H. Chan, "The Pneumatology of Paul Yong-gi Cho," 117.

⁴⁶² Yong-gi Cho, *To God Be the Glory*, 102 and 132-7.

⁴⁶³ Hong-gyu Park, "Youngsan's Theology of Happiness," *JYT*, vol. 16 (2009): 72, and also see Young-hoon Lee, "Dr. Yong-gi Cho's Influence on the Korean Church in Relation to His Pneumatology," *JYT*, vol 2 (2004): 144.

⁴⁶⁴ A. H. Anderson, "The Contextual Pentecostal Theology of David Yong-gi Cho," 122-3.

⁴⁶⁵ Veli-Matti Karkainen, "March Forward to Hope: Dr. Yong-gi Cho's Pentecostal Theology of Hope," *JYT*, vol. 4 (2005): 45.

understanding his society's changing demands, scholars need to systematically present a explanation on how to synthesize all his theological perspectives.

Despite some confusions arising from the diversity of Cho's theology, he has developed a sound contextual theology of blessings. Allan Anderson's article entitled "The Contextual Pentecostal Theology of Cho" substantiates the justification of Cho's theology as his conclusion is sound and it is vitally important that "The success of Cho's Pentecostalism should not be attributed to a conscious syncretism, but should be seen as a response to the influence of the worldview of Shamanism that permeates and underlies Korean society."⁴⁶⁶ This idea is to be further supported in the following aspects: 1) Cho's theology needs to be understood in terms of the theology of blessings which has substantial support from the Bible.⁴⁶⁷ One should know that asking for blessings is not foreign to the biblical worldview. 2) Cho has developed his theology through the study of the Bible;⁴⁶⁸ he does not attempt to justify the Korean religiosity by selectively choosing some biblical references, but he rather seeks to interpret the Korean context through the lens of the Bible and bring with it critical corrections to the context. 3) There are many fundamental differences between Shamanism and Cho's practices. Lee argues that Cho's theology is different from Shamanism in terms of its soteriological, eschatological, and ethical values.⁴⁶⁹ 4) Cho's theology is rooted in God-centred life not in blessings of human-centred life. It is Cho's strong argument that Shamanistic belief originated from human-centred life where God is just considered instrumental to bring blessings while "the most important thing to us is to surrender

⁴⁶⁶ A. H. Anderson, "The Contextual Pentecostal Theology of Cho," Wonsuk Ma, W. W. Menzies, and Hyeon-sung Bae eds, *David Yong-gi Cho: A Close Look at His Theology and Ministry* (Baguio, Philippines: APTS Press, 2004): 133-19.

⁴⁶⁷ Regarding this discussion, see Wonsuk Ma, "David Yong-gi Cho's Theolog of Blessing: Basis, Legitimacy, and Limitations," *ERT* 35:2 (2011), 140-59.

⁴⁶⁸ Gyeong-bae Min, "The Theology of Holy Spirit of Rev. Yong-gi Cho and the Korean Church: An Historical Approach," 42.

⁴⁶⁹ Young-hoon Lee, "Dr. Yong-gi Cho's Influence on the Korean Church in Relation to His Pneumatology," 144.

every aspect of our lives to God, and to let God use us.”⁴⁷⁰ For Cho, receiving blessings is not the ultimate goal of Christian life but the beginning of the missional call for God’s Kingdom. In this regard, Cho’s theological inventions of the Five-Fold gospels with the Three-Fold blessings also need to be appreciated as contextual theology for the specific context of Korea especially after the Korean War. As viewed by Synan, these two theological pillars are meant to be recognized as the “original contribution”⁴⁷¹ of Cho’s theology to the established Pentecostal theology in the world since “Cho’s theology is not simply following the Western theology; it is Korean type of theology which is relevant to the Korean context, and it was developed through God’s revelation on the centre of the Bible.”⁴⁷²

As Cho’s theology tends to be specialized in his pneumatology, his theological contribution can be also dealt with in his understanding of who the Holy Spirit is and what He does. Cho’s perspective has been further developed from the teaching of classical Pentecostals that “the primary purpose of the Baptism is to give greater power for witnessings (Acts 1:8).”⁴⁷³ Cho was greatly influenced by this idea in his early ministry which is why he prayed so hard to receive the Holy Spirit as power.⁴⁷⁴ However, he came to realize the importance of the personhood of the Holy Spirit, and started having a personal relationship with the Holy Spirit. Cho believes that this realization brought great changes in his life and that new power manifested in terms of anointed preaching and healing.⁴⁷⁵ It was viewed by Cho to be the real beginning of his ministries. It is understandable that this theological paradigm shift is understood as the

⁴⁷⁰ Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 232.

⁴⁷¹ V. Synan, “Roots of Yong-gi Cho’s Theology of Healing,” 9.

⁴⁷² Yeol-soo Eim, “The Influence of Dr. Cho’s Goodness of God Theology Upon His Ministry,” *JYT*, vol. 7 (2006): 83.

⁴⁷³ Eun-cheol Kim, *Hananimui Seonghoe Gyori* [Doctrine of the Assemblies of God] (Suwon, Korea: Moses Publisher, 2011), 79.

⁴⁷⁴ Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 73-4.

⁴⁷⁵ Yong-gi Cho, *Naui Gyohoe Seongjang Iyagi*, 8 -101.

most important theological core of Cho in his pneumatology and even in his entire theology, and its influence spread to many Korean pastors and theologians.⁴⁷⁶

Although it is true that Cho has brought many theological contributions to many Christians in Korea and even in the world, his perspective still needs to be reinforced in some areas: Firstly, as I have already mentioned, its necessity in the critical evaluation from a social perspective. I agree with Bae who believes that Cho's socio-politico-eco theology needs to be further developed to deal with the issues based on his healing theology, soteriology, and Christology.⁴⁷⁷ Secondly, there is a great need in Cho's Five-Fold gospel to cope with ethical issues since the gospel of sanctification disappeared and the gospel of blessing added to it. In this regard, according to Park, "the modern Pentecostal movement has experienced serious ethical problems so that the Pentecostal movement should emphasize again the message of holiness, which was the central theme of the early Pentecostal movement."⁴⁷⁸ Thirdly, Cho's missiology is to be revisited to broaden its narrow definition from the simple one of preaching the gospel and planting churches as discussed by Ma.⁴⁷⁹ Lastly, Cho still needs to clarify how God's divine healing works together with human participation in relation to His sovereignty and human freewill in a more systematic way. As Cho tends to be receptive to various ideas in his efforts to accommodate different theological schools, it may easily result in a paradoxical theology or a mere accumulation of various theologies.

4.5 Conclusion

I have sought to explore the formation of Cho's healing theology in four contexts. Cho developed his perspective of healing as a practical theology that is flexible to the

⁴⁷⁶ Mun-chul Shin, "A Trinitarian Pneumatology of Youngsan Yong-gi Cho," 68.

⁴⁷⁷ Dawk-mahn Bae, "Healing Jesus: A Study on Young San's Christology Focusing on Jesus Christ as a Healer," 137.

⁴⁷⁸ Myeong-su Park, "Haebanghu Hangukgyohoesawa Yeoido Sunbokeumgyohoeui Cho Yong-gi Moksa," 238.

⁴⁷⁹ Won-suk Ma, "David Yong-gi Cho's Theology of Blessing: Basis, Legitimacy, and Limitations," 140-59.

needs of his society. Firstly, the social-political-economic context played a crucial role in motivating Cho to develop his healing theology as a part of the theology of hope and of the theology of the Kingdom of God in the present day to meet the needs of the marginalized people after the Japanese colonization and the Korean War. Secondly, the notion of the continuous fellowship with the Holy Spirit who brings healing and of spiritual warfare as a healing process were conceptualized and further developed under the influence of the common religiosity deeply rooted in the hearts of most Korean people with special reference to “the address of gods.” Thirdly, Cho inherited the Korean Christian tradition of prayer and Spirit-led (filled) life specifically from Ik-du Kim and Seong-bong Lee. Moreover, Cho’s healing theology has become an established theology through having (inter-denominational) dialogue with Korean Christian groups like the Presbyterian *Tonghab*. Lastly, and importantly, Cho’s personal encounter with worldwide Pentecostals and his own experience of healing have made direct influences on Cho’s theological development. The AAG gave Cho a theological orientation in terms of healing in the atonement and the power of the Holy Spirit while other Pentecostals like Roberts, Osborn, and Schuller provided Cho with specific new insights. The concepts of possibility thinking, the good God, and healing by faith were adapted by Cho to his understanding of healing. Especially, Roberts’s notion of holistic salvation in 3 John 2 and seed faith became the theological spine of Cho’s message and practices of healing. Therefore, according to Ryu “Cho’s theology is an empirical theology that has been shaped in the historical contexts of Korea and entailed Spiritual experiences of world Pentecostal revivalists.”⁴⁸⁰ However, Cho has established a new and distinctive type of Pentecostal theology based on his study of the Scriptures and healing experiences. In fact, three-fold blessings, five-fold gospels, the fourth

⁴⁸⁰ Jang-hyun Ryu, “A Theological Study of Dr. Yong-gi Cho’s Pneumatology,” 171.

dimension, and the fellowship with the Holy Spirit that Cho has developed showed his theological distinction from that of those who have influenced Cho. In this regard, Cho's theology of healing is as unique as contextualized theology shaped in specific settings for the particular people of Korea. Cho's healing theology of faith broadly highlights two aspects: 1) God-given faith that ultimately brings healing and 2) human faith that needs to be activated to respond to God's grace of healing. Additionally, the belief that God is a good Father and His will is to heal the sick is another significant backbone of Cho's healing theology. Prayer was believed to carry two important tasks: to help develop an intimate relationship with God so that healing will naturally flow from the divine Healer and to ask God's hands to work in our lives. Fasting, mountain prayer, and dawn prayers were importantly utilized especially fasting in offering effective prayers and changing ourselves not God. The idea of healing in the Atonement is underlining Cho's healing theology since healing is to be considered as a basic privilege given to believers. In this regard, healing is viewed as not the purpose of Christian life but the consequence of following Jesus. This theological notion also puts its emphasis on repentance for the original and individual sins that caused sicknesses to be forgiven as a means of healing. It is also argued that sickness is originally generated from sins and always supplied by Satan. In this regard, spiritual warfare is also considered important to battle against the cause of sicknesses.

Cho's contribution to his society needs to be first appreciated in terms of his late involvement in the social relief works. The second one is his encouraging message of hope for the hopeless Korean people although it is also true that some ethical issues attenuated his social contribution. Not to mention that his biggest contribution is missional as he led the world's largest church and provided spiritual vitality to the Korean Church in terms of the Holy Spirit Movement practically as well as theologically. Lastly one should note that Cho's paradigm shift in his theology for

himself and his Korean Church deserves high evaluation as his pneumatology draws a great deal of attention to the personhood of the Holy Spirit, the Korean type of theology of blessings, and the growing theological interests and messages for the ecosystem.

CHAPTER 5. The Theology of The Korean Healing Movement

5.1 Introduction

This chapter seeks to conceptualize the theological essence of the Korean healing movement by conducting a comparative analysis between Kim, Lee, and Cho. I discuss the three healing practitioners' theological core based on the constructed data in chapters two to four and my theological justification by systematically interacting with scholarly works. The theological core of the Korean healing movement is formed in the same structure applied to conceptualize the healing theology of each healing practitioner in chapters two to four. The two most significant tasks of this chapter are to help readers understand what the Korean Church believes about divine healing and provide theological safeguards to the Korean Christians. This research eventually helps advance the local theology of the Korean healing movement by constructing both its theological framework and global theology to inform world Christianity of the theological features of the Korean healing theology.

5.2 Faith

5.2.1 The Same Divine Healer and Cessationism

The common theological locus of the healing movement shared by Kim, Lee, and Cho can be described by the theological concept of the *same* Trinitarian God. This theological concept emphasizes the immutability of God, Jesus and the Holy Spirit as the central point. This theological term is to be used with a connotation of the *unchanging* divine healer. The nature of the immutable Trinitarian God forms the theological backbone of the Korean healing theology of faith as it centres on the invariability and continuation of divine healing. The belief that biblical divine healing continues today without any changes in terms of its power and nature is the striking feature of the healing movement in Korea. This theological notion is deeply rooted in the nature of the same God. This proves the power of grassroots beliefs and theology as

Kim acted outside of his denomination's doctrinal stance. Therefore, healing should be acknowledged as being favoured by the long-rooted Korean religiosity, whereas Western missionaries had resistance to it. This provides ample evidence for the Korean divine healing movement in its efforts to show cessationists that the power of God to heal the sick is still valid today since the Trinitarian God is the same yesterday, today, and forever. In fact, this belief in the continuation of divine healing is what the Korean Church needed in its context where Presbyterian cessationism prevailed and sought to quench the vitality of the healing movement. Consequently, there has always existed a great tension, dilemma and challenge between the Western theology of cessationism and Asian religiosity that naturally accepted divine healing. In this regard, Julie Ma's assertion is very perceptive:

Historical records attest that in the majority world, there had been religious anticipation of healing. Hence, healing is a part of religious practice and expectancy in Christianity and in other religions. Such belief systems and experiences help people to anticipate the Christian God to heal when healing is warranted. In this environment, supernatural healing occurs more frequently across Christian traditions.¹

At the very outset the Korean indigenous Christians were attracted by the healing stories in Scripture and responded to them from what Ma calls their "belief systems." Unfortunately, when Christianity was introduced by many Western missionaries² to Korea, none or little was known about divine healing due to the influence of cessationism from the missionaries, and this eventually triggered some confusion

¹ Julie. C. Ma, "Miraculous Divine Activity and religious Worldviews," 2020, at <https://henrycenter.tiu.edu/2020/01/miraculous-divine-activity-and-religious-worldviews/>

² The group of Western missionaries here refers to those who were under the influence of fundamentalist Protestantism, especially conservative Calvinism. It should be noted that those from the Catholic, Anglican or Orthodox traditions were not ardent supporters of the cessationists' view. However, it is an inevitable result that the Korean Church in the beginning was greatly affected by the Presbyterian group in terms of dogmatic issues. This is because they were taking a lead as the largest Christian group in terms of Korean missions.

among the indigenous Christian leaders.³ A good illustration of this problem was Kim's rebellion from his former belief in cessationism.

In the beginning, Kim also struggled with this theological preoccupation brought by the Western missionaries as he used to believe that the healing anointing was only for apostles and prophets in Scripture rather than for individuals at the present time.⁴ However, Kim's healing ministries later became sensational enough to draw a great deal of attention to his healing practices up to the point that the Presbyterian Church formed a team called the Miracle Witness Committee to investigate him. As a result, theological conflicts arose from different perspectives between Korean Christians and Western missionaries, and cessationists eventually overpowered the indigenous belief of divine healing despite the influence that Kim made when he became the moderator of the Korean Presbyterian Church, leading numerous healing ministries after 1920.⁵ Unfortunately, Kim's effort to amend the Constitution of the Presbyterian Church on cessationism was rejected by the Western missionaries in 1924.⁶ This theological tension existed not only in Kim's time but also for the entire Korean Church history until a recent date. It is not surprising that Cho's theology felt victim of this Western theological misconception judged as cultic by the largest Korean Presbyterian group, *Tonghab*, in 1983, and taking approximately eleven years for the judgement to be withdrawn in 1994.⁷

³ The confusion reigns not only among Korean Christians but also among Western missionaries. In fact, some of the missionaries changed their perspectives on cessationism since they could witness some healing events with their own eyes. See Sung-deuk Oak, "Healing and Exorcism: Christian Encounters with Shamanism in early Modern Korea," 107-19.

⁴ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 1.

⁵ Yong-gyu Park, *Anak Sangol*, 90

⁶ Gyeong-bae Min, *Taehan Yesugyo Changnohoe baeknyonnsa* [A Centennial History of the Presbyterian Church in Korea] (Seoul: General Assembly of the Presbyterian Church in Korea, 1984), 354.

⁷ *Christian Newspaper*, 1994, 9. 17.

In this specific Korean Church context, Kim felt an urgent task to establish his healing theology on faith that if God's power to heal great diseases applied to the believers in the Bible, there would be no reason for the immutable God to refuse giving him the power to heal the sick *in his time*.⁸ Though this theological notion of the immutable divine healer seems very simple, it is fundamental in terms of challenging the cessationists' perspectives. According to Warfield⁹ the so-called "greatest of the cessationist scholars"¹⁰ who laid the foundational work where other cessationists have developed their theologies, "the Apostolic Church was characteristically considered a miracle-working church." Furthermore, "it [miracles] characterized peculiarity to specifically the Apostolic Church, and it therefore belonged exclusively to the Apostolic age."¹¹ The cessationists' view rejected the continuity of divine healing and sought to confine the validity of divine healing only to the time of the early Church in the New Testament while suggesting that "they [charismata] subsisted through the first three centuries, and then ceased in the beginning of the fourth, or as soon as Christianity came to be established by the civil power."¹² However, this perception leads to the difficulty of defining what is meant by the "foundational" period and "established" church. Whereas the Edict of Milan in 313 or "the triumph of Athanasianism in 381" is normally mentioned as the end of the foundational period,¹³ the case of the foundational period does not seem to be understood as *foundational* for the early establishment of the Church since it covers about three hundred years; this helps clarify that miraculous gifts

⁸ This was the first motivation of Kim's healing ministry on which his healing theology was first built in terms of faith. See Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 2-3.

⁹ Warfield's influence over the Western missionaries in Korea, especially the number one denomination, the Presbyterian Church, cannot be treated lightly since many of the missionaries to the early Korean Church were the graduates of the Princeton Seminary where Warfield taught systematic theology. See Deok-ju Lee, *Hanguk Tochag Gyohoe Hyeongseongsa Yeongu*, 57.

¹⁰ J. Deere, *Surprised by the Power of the Spirit* (Grand Rapids: Zondervan, 1993), 268, n.9.

¹¹ B.B. Warfield, *Counterfeit Miracles* (Carlisle, PA, Banner of Truth Trust, 1918), 5-6.

¹² B.B. Warfield, *Counterfeit Miracles*, 6.

¹³ B.B. Warfield, *Counterfeit Miracles*, 8.

like divine healing were used not only for planting the Church but also for the rebuilding, growing, and empowering the established Church as an on-going action.¹⁴ In regard to this, Grudem notes, “If ministry in the power and glory of the Holy Spirit is characteristic of the new covenant age (2 Cor. 3:1-4:18)” we “would also have the ability to minister the gospel ... with accompanying miraculous demonstrations of God’s power.”¹⁵ Even though it is partly true that the charismatic ministry appeared to decrease after the Apostolic period, it is also observed that it was not “wholly extinguished” in church history.¹⁶ It is, therefore, to be marked as a monumental event that Kim through his stance on the unchanging God challenged cessationism to the extent that he attempted to amend the constitution of the cessationist’ view in the Church although the proposal was rejected by a vote of 10 to 6 in 1923.¹⁷ From the beginning of Kim’s healing ministry, it was crystal-clear that there is no exegetical evidence to reject the continuation of divine healing, and divine healing served him as a simple yet important reminder of the unchanging God’s power and love.

Lee’s healing theology also presents faith in the continuation of divine healing, while his focal point is somewhat different from his predecessor’s. Lee expanded Kim’s theological notion of the same God through his Christology. When Lee emphasized the power of God, his theological foundation was anchored in the Christological belief that “Jesus is the same yesterday, today, and forever.”¹⁸ The immutability of Jesus, the great divine healer, is the focus of Lee’s healing theology. Lee in his preaching on “how to

¹⁴ Burgess’ research indicates that throughout church history, the Holy Spirit was always at work to bring renewal to the Church although it is also acknowledged that in the Western tradition the Holy Spirit was “subordinated” to Jesus in the sense of “applying the salvation accomplished by Christ to mankind.” See S. M. Burgess, *The Holy Spirit: Ancient Christian Traditions* (Peabody, MA: Hendrickson 1984), 5.

¹⁵ W. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Andhra Pradesh, India: OM Books, 1964), 368.

¹⁶ The charismatic gifts were often observed in the tradition of the Eastern Church. See T. Ware, *The Orthodox Church* (London: Penguin Books, 1993), 249-50.

¹⁷ *Joseon Yesugyo Jangrohoe Je 13hoe Hoerok* [The Minutes of The 13th Korean Presbytery] (1924), 10-20.

¹⁸ Seong-bong Lee, *Sarangui Gangdan*, 65.

receive healing” continued to say, “believe in divine healing. Let it be done as you believe. Jesus is unchangeable.”¹⁹ As the key words to conceptualize Lee’s healing theology are the “same” and “unchangeable,” the healing ministry of Jesus in the Bible is to be continued today.

Cho’s healing theology is deeply rooted in the same theological notion of the same God in terms of the everlasting Jesus Christ. He contends that “the same Christ who healed the sick 2,000 years ago continues the ministry of healing through the Holy Spirit today.”²⁰ What catches our attention here is that he seeks to develop a pneumatology based on Christology to argue for the continuation of divine healing. Cho’s theological momentum in his healing theology is to stress the role of the Holy Spirit without nullifying the significance of Christology and the immutable God. It is to be noted that the Korean healing theology of the same God was first presented by Kim, further developed by Lee and solidified by Cho as their understanding gradually formed the theology of the Trinitarian God as an immutable divine Healer. While the three have some differences in emphasis, it is possible to encapsulate the theological backbone of the healing movement shared by Kim, Lee, and Cho, in terms of faith on the same God. The common underlying factor for the Korean healing movement is the faith that the immutable Trinitarian God still heals the sick today: to clarify, Kim’s emphasis was on God whereas Lee and Cho highlighted the roles of Jesus and the Holy Spirit respectively. This theological framework helps the Korean Church not to be caught by the trap of cessationism. The theological foundation of the same divine Healer, helps the Korean Healing movement to apply a consistent theological perspective on the continuation of divine healing and to reject the cessationist view.

¹⁹ Seong-bong Lee, *Buheungui Bigyeol*, 50.

²⁰ Yong-gi Cho, *How can I be Healed?* 93; Yong-gi Cho, *Sin Yu Lon*, 99.

When it comes to the typical defence of cessationism, one needs to know that the central belief in cessationism is a theological concept of what Gaffin calls “history of salvation” as follows:

In theological terms, the phrase “history of salvation” refers to events that are part of Christ’s once-for-all accomplishment of his work of earning our salvation. The events in the history of salvation (such as Christ’s death and resurrection) are finished, nonrepeatable events that have importance for all of God’s people for all time.²¹

It is Gaffin’s essential point that the event of Pentecost in Acts 2 (which is normally adopted by the Pentecostals to support the continuation of *charismata*) should be viewed as one of the events in the history of salvation when emphasizing the Pentecost as the “climax”²² of the redemptive work of Jesus. This means that the Pentecost is a finished work which is not supposed to be repeated today. The logic underlying Gaffin’s statement, however, may become questionable when he unconvincingly attempts to interpret pneumatology of Luke-Acts through the lens of Pauline Christology. There is no tenable evidence for the cessationists to conjecture that the applications of the finished works are mostly soteriological. This theological notion erodes Christology by putting too much emphasis on the “finished works” and confining the applications of the finished works to the soteriological domain.

Nonetheless, the shared theology of the three healing practitioners enables one to focus on the same divine power of healing while their healing theology centres on the roles of the Trinitarian God. The Korean healing theology creates a healthy tension among the three Persons by acknowledging their roles in healing. When God sent Jesus to save the world, Jesus’ ministry was empowered by the Holy Spirit and the full-scale works of the Holy Spirit were later endorsed by Jesus. If the Holy Spirit as the Spirit of

²¹ R. B. Gaffin, Jr. “A Cessationist View,” in *Are Miraculous Gifts for Today?* edited by W. A. Grudem (Grand Rapids, MI: Zondervan, 1996), 31.

²² R. B. Gaffin, Jr. “A Cessationist View,” 32.

God poured upon the disciples at the Pentecost as promised by Jesus to fulfil the works of Jesus, the Holy Spirit – to a certain degree – can be considered a spiritual agent²³ entrusted with the power and authority of Jesus for all the works performed even as a divine Healer. In other words, Jesus, who healed the sick in the Bible, must be the same Jesus who is passionate about healing the sick today through the Holy Spirit. In this respect, the faith in the continuation of divine healing can be reasonably argued by the belief that Jesus, the incarnated God, is the same yesterday, today, and forever - the divine Healer, i.e., Jesus is with his people through the Holy Spirit to this very day.

5.2.2 God's Will to Heal

If the first theological foundation of the healing movement is faith in invariability and continuation of divine healing provided through the same Trinitarian God, the second premise of their healing theology is that God wants to heal the sick in terms of God's will, although that healing will not always respond to all human requests. Lee and Cho understand divine healing in a broad theological concept of what most modern scholars call "healing in the Atonement" since their healing theologies were originated and developed in the theological school where the redemptive works of Jesus are believed to be not only for the spirit but also for the soul and the body.²⁴ It is a shared belief between them that God wants to provide His children with the opportunity to ask for healing prepared by the salvific works of Jesus on the Cross although two of them, of course, believe that sometimes healing may not occur instantly or that God may answer prayer by disapproval. Lee asserted that divine healing comes through "the faith

²³ Although the Holy Spirit is partially understood as a spiritual agent for Jesus' redemptive works, it is of paramount importance to note that the Holy Spirit is not subordinated to Jesus but is an autonomic Being who has His own distinctive roles in empowering believers for their salvation and evangelistic ministries for the Kingdom of God.

²⁴ This idea is well extracted from the theological frameworks of Lee and Cho. Divine healing is one of the four-fold Gospels for Lee and of the five-fold Gospels for Cho. See Seong-bong Lee, *Malo Mothamyeron Jukeumeuro*, 100 and Yong-gi Cho, *Ojung Bokeum Iyagi*.

in the promise and power of God, and God's will to heal"²⁵ while Cho believes that the "Good God" always wants His people to be healed of their diseases and become healthy.²⁶ Although Lee and Cho admitted that healing is sometimes not God's will, it is undeniable that the emphasis of their healing theology is placed on the faith that God wants to heal the sick.

More interestingly, Kim's healing theology is in line with the conviction that God will heal the sick as it is developed from the idea that "God would certainly answer prayers of faith."²⁷ Kim had a strong belief that "God will heal every kind of sickness when prayer of faith is offered" no matter whatever needs were presented in prayer. Kim's healing theology is based on the belief that "God will certainly heal the sick."²⁸ Then the practical question is: "Is divine healing always God's will?" Perhaps, this could be answered in James 5:15 where Kim tried to develop his idea on divine healing. Actually, it is Kim's misconception that the passage is believed to support the concept of an unconditional guarantee of healing while James' healing theology rather focuses on the conditional assurance prompted by the will of God²⁹ as mentioned in James 4:15. It is a theological challenge to the Korean healing movement that Korean healing practitioners need to handle the tension between two notions: "God will certainly heal the sick" and "the sick needs God's will to be done." In dealing with the tendency of the Korean healing movement to emphasize the certainty of divine healing, Murray's assertion is an important reminder. He cautions that "That [healing] is only possible

²⁵ Seong-bong Lee, *Buheungui Bigyeol*, 47.

²⁶ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 365.

²⁷ Ik-du Kim, "Samui Pilyowa Seonggyeong", 56.

²⁸ Ik-du Kim, *Anak Sangol*, 84.

²⁹ K. Warrington, *Healing & Suffering: Biblical and Pastoral Reflections* (Milton Keynes, Bucks: Paternoster Press, 2005), 178.

when we are certain that we are asking according to the will of God.”³⁰ The certainty of the prayer of faith needs to be first generated by the assurance of God’s will to heal. In other words, God’s will should be the determining factor for every healing, not one’s psychological certainty or the simple belief that healing is always God’s will. Deere’s argument is thought-provoking when he contends that if God’s will is “to heal all sickness in this life.... all we have to do is to confess and claim our healing, and God is obligated to heal.”³¹ It may be true that sometimes or even many times healing practices are performed in the simplest way by proclaiming God’s healing power in the name of faith not of His will. Actually, God heals according to His will and not based upon His obligation or our own will. Then does this mean that God arbitrarily facilitates only His will? No, God’s will works through human faith: “God will provide a gift of faith that will enable us to pray in the assurance that the prayer will be answered in the way that it has been offered.”³²

Then how is it possible that our prayer offered in faith will work together with God’s will? It is a hard question. When it comes to details of how the principles of faith work, Cho tries to answer the question by discussing how God interacted with human.³³ For Cho, the faith that creates divine healing ultimately comes from God as a spiritual gift of faith but it should be acknowledged and activated through a human response to the God-given faith. Human beings are expected to participate in divine plan as the ones by which God reveals and achieves His will. As mentioned in 1 Corinthians 12:9, faith is a spiritual gift from God. “If it is God’s faith it must be God Himself thinking His thoughts through my mind with His own certainty.”³⁴ In fact, God does not dictate one’s

³⁰ A. Murray, “Divine Healing,” in *Healing: The Three Great Classics on Divine Healing*, edited by L. G. Jonathan (Pennsylvania: Christian Publications, 1992), 84.

³¹ J. Deere, *Surprised by The Power of the Spirit*, 126.

³² K. Warrington, *Healing & Suffering*, 132.

³³ Gi-seong Lee, “God’s Absolute Sovereignty and Human Free Will,” 81.

³⁴ R. M. Siple, *Understanding Divine Healing* (IL: Victor Books, 1986), 125.

faith and the faith does not coerce God to function vice versa. God imparts the faith “so that we can partner him in ensuring that His will is accomplished.”³⁵

Yet, God’s miraculous healing cannot be fully grasped by limited human knowledge. “Healing is a mystery of God’s love.”³⁶ Healing in a sense is like a mysterious wonder resulting from God’s sovereignty in the lives of men and women. One should concede the fact that sometimes God does not even reveal His plan and is not required to do it. This must remind the Korean healing movement that God is truly sovereign. Although Kim, Lee and Cho understood suffering can be used by God as a means to train His people, their theological emphasis is markedly placed on the faith that sicknesses are not God’s will since sin is normally considered as the number one cause of diseases. It, therefore, needs to be deliberately pointed out in the shared theology of the Korean healing movement that there should be much more room for belief that healing, sometimes may not be part of God’s will according to His sovereignty. Suffering can be “God’s way of refining believers” and He has “the capacity to use it, on occasions, to serve his purposes on our behalf.”³⁷ Therefore, it is preferable to consider that “when prayers for healing appear unanswered, as in the case of Paul’s ‘thorn in the flesh’ (2Cor. 12:7-9), it is important not to sink into resentment and bitterness but to acknowledge God’s sovereignty.”³⁸ God’s thoughts are not our thoughts and God’s way is higher than our ways (Isaiah 55:8-9), but His thoughts and ways are always best.

³⁵ K. Warrington, *Healing & Suffering*, 131.

³⁶ F. MacNutt, *Healing* (Indiana: Ave Maria Press, 1974), 261.

³⁷ K. Warrington, *Healing & Suffering*, 196.

³⁸ Andrew Dauntion-Fear, *Healing in the Early Church: The Church’s Ministry of Healing and Exorcism from the First to the Fifth Century* (Milton Keynes: Paternoster Press, 2009), 166.

5.2.3 Absolute Faith

While two theological aspects were already explored as a shared theology for the three: 1) faith in the continuation of divine healing wrought by the same Trinitarian God; and 2) faith in the will of God to heal the sick, there are still some cardinal elements to examine in the further development of the Korean healing theology. The first issue is the necessity of faith in divine healing. This topic aims at answering the key question of “Is faith an important feature of every healing?” First, Lee’s answer is “No.” In his healing practices, faith is viewed as one of the “conditions”³⁹ and “methods”⁴⁰ of divine healing whereas Cho and Kim place a strong emphasis on the certainty of God’s answer resulting from the prayer of faith. Kim’s healing theology provides the classic defence that “without faith no one can be healed”⁴¹ while stating that healing was experienced by “only those with earnest desire and faith and those who sincerely believe that they would be healed.”⁴² Cho echoes suggestion already made by Kim as he claims that if he only “feels that he will perhaps be healed,” “the sick one will never be healed.”⁴³

The inference that Kim and Cho drew seems far from certain when particular attention is given to the fact that Jesus did not only heal those who expressed faith in their asking for help. In his discussion of biblical healing, Wilkinson shows, “out of the twenty-six accounts of individual healing miracles recorded in the Gospels, faith is mentioned in only twelve.”⁴⁴ It is also observed that Jesus’ motive to heal is associated not only with human faith but also with “compassion,” “mercy,” “manifestation of

³⁹ Seong-bong Lee, *Buheungui Bigyeol*, 47.

⁴⁰ Seong-bong Lee, *Buheungui Bigyeol*, 48.

⁴¹ A. Murray, “Divine Healing,” 27.

⁴² Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 2008, 119.

⁴³ Yong-gi Cho, *To God Be The Glory*, 68; Yong-gi Cho, *How can I be Healed?* 69; Yong-gi Cho, *Sin Yu Lon*, 83.

⁴⁴ J. Wilkinson, *The Bible and Healing: A Medical and Theological Commentary* (Edinburgh: Handsel Press, 1998), 101.

glory,” “fulfilment of Scripture,”⁴⁵ and no reason at all. This biblical evidence shows that faith is not to be considered as an absolute condition for divine healing although it could be understood as *one* of the important elements.

If faith were required for every healing of Jesus, Jesus would be “a servant of faith” whose healing ministry is dependent on human expression of faith to heal the sick.⁴⁶ Healing then would no longer be based on God’s grace but on a mechanical reaction manufactured by human faith. God does not need a human expression of faith to show His divine mercy of healing. God heals according to His will. Although important, faith is not meant to be the only ultimate means for every healing. There is no human effort that can be recognized as an absolute principle which activates God’s healing. It may be deduced that God does not want to provide anything that can be treated as an absolute way to divine healing apart from Jesus so that the faith of the sick will depend on nothing else than the grace and mercy of God through Jesus.

5 . 2 . 4 Insufficient Faith

Another significant topic deserving comment is “Does insufficient faith restrict the healing power of God?” Kim first attributed his failure to heal a crippled beggar to his weak faith.⁴⁷ Central to Kim’s healing theology is the concept that God heals as much as one believes.⁴⁸ That is to say, for Kim the degree of healing is proportional to the degree of faith. It is assumed from Kim’s perspective that one needs some degree of faith to receive healing. Interestingly, Kim’s healing theology is associated with the notion that one’s faith can grow to achieve a greater level of faith⁴⁹ which normally

⁴⁵ J. Wilkinson, *The Bible and Healing*, 97.

⁴⁶ K. Warrington, *Healing & Suffering*, 32.

⁴⁷ Yong-gyu Park, *Anak Sangol*, 75.

⁴⁸ Yong-gyu Park, *Anak Sangol*, 84; 172.

⁴⁹ See F. MacNutt, *Healing*, 249; D. Dunkerley, *Healing Evangelism* (MI: Chosen Books. 1995), 81-2.

attributes the power of growth to human experiences with healing evangelism.⁵⁰ In other words, the more healing practices one exercises, the greater the faith for healing one can possess. In this sense, Kim's theology can potentially result in the fear or guilt that unanswered prayers for healing are due to one's lack of faith or in other cases, the presence of un-repent sin. It is not a sheer conjecture that putting more human effort in "manufacturing enough faith to earn a healing" may be the primary objective of sick Christians and then, "one's faith is in faith, not in God."⁵¹ However, "there is no suggestion in the gospel that a certain amount of faith is needed to receive healing."⁵² Even the parable of the mustard seed in Luke 17:6 is seen as a significant reference emphasizing the "existence of faith" not the "amount of faith."⁵³ Thus, a mere willingness to ask God for help is enough to experience God's miracle. The concept that God requires high (or strong or sufficient) levels of healing faith can possibly lead to a distorted belief that God's power relies on the amount of one's faith, and seems to restrict God in terms of healing. Therefore, one should know that whatever weak or inadequate faith one may have, the simple desire to seek God's help can be a guaranteed privilege for everyone to ask for the divine mercy of healing.

As the theological locus of faith in the Korean healing movement is discussed in this section, the following Venn diagram represents what characterized the healing theologies of Kim, Lee, and Cho in a concise way to show the relationship of each theological premise to the three healing practitioners. Three aspects are presented as the core of the Korean healing theology while each healer presents two distinctive ideas of healing and there are three topics shared only by two of the three respectively.

⁵⁰ D. Dunkerley, 83.

⁵¹ R. A. N. Kydd, *Healing through the Centuries: Models for Understanding* (Peabody, MA: Hendrickson, 1998), 16.

⁵² K. Warrington, *Healing & Suffering*, 31.

⁵³ K. Warrington, *Healing & Suffering*, 32.

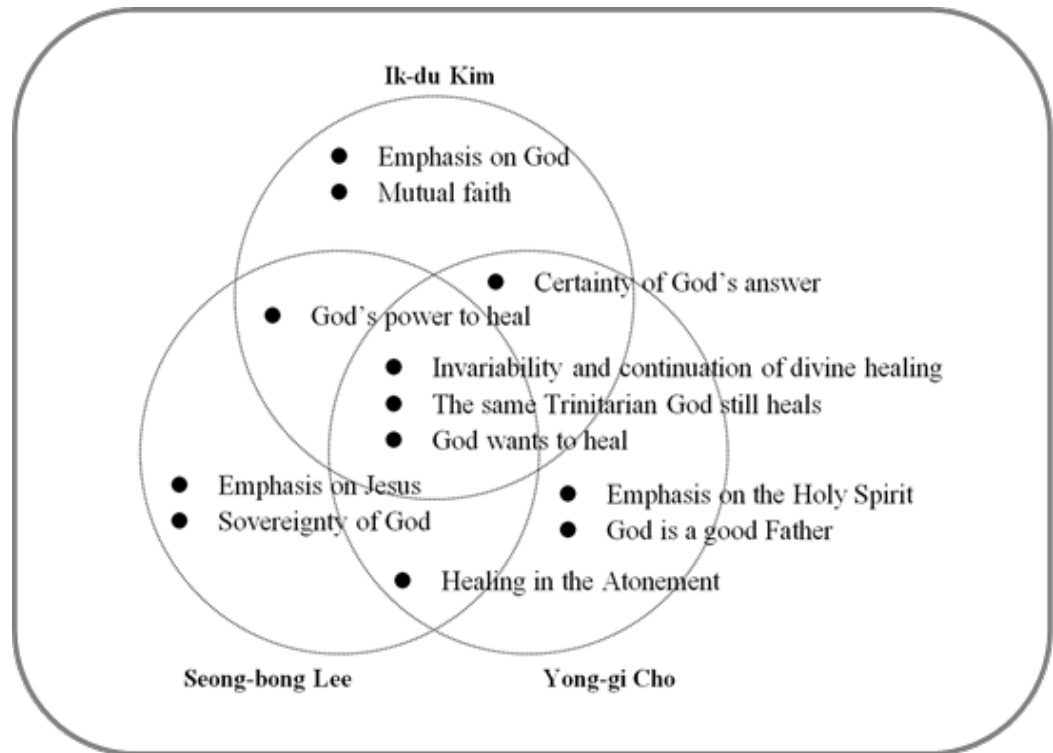


Figure. 2. Theological Core of Faith

5.3 Prayer

5.3.1 Earnest Prayer

A standard formula of the Korean healing movement is that “earnest prayer is effective.” The three healing practitioners have commonly emphasized the significant role of earnest prayer in terms of its effectiveness: Kim interpreted Luke 11:5-13 as his exegetical base to argue for the effectiveness of earnest prayer in seeking and receiving what was asked for from God.⁵⁴ The same point was made by Lee as he noted that praying earnestly and wholeheartedly makes prayer effective, as he believed God would answer prayers for those who are desperately seeking.⁵⁵ Lee’s concept of the effective earnest prayer, however, showed an advanced idea from Kim’s perspective as he

⁵⁴ Ik-du Kim, *Gidoui Jonggyo*, 9.

⁵⁵ Seong-bong Lee, *Immanuel Gangdan*, 21.

asserted that prayer without eagerness will not be answered.⁵⁶ Kim's healing theology of prayer was adopted by Lee and developed to the point of considering the earnest prayer as a prerequisite for effective prayer. Additionally, Cho provided a more thorough explanation on how earnest prayer effectively works for divine healing.⁵⁷ For him, "earnest"⁵⁸ and "fervent"⁵⁹ prayers were instrumental in the process of waiting for God's faith that brings healing. Kim's understanding of earnest prayer was developed by Lee and Cho as an essential element for divine healing. Consequently, it is not surprising that most prayer meetings in Korean Churches are filled with great emotion accompanied by shouting and crying. This emotional outburst were a trademark of the Korean revival meetings as markedly seen in Kim's revival meeting filled with sounds of "penitent weeping,"⁶⁰ "earnest prayer," and the "beating of chests, weeping in repentance."⁶¹

One needs to understand that earnest prayer is universal principal of effective prayer. A Western systematic theologian also explores "praying earnestly" as one of the important elements in effective prayers while commenting, "it will be natural to pray with intense emotional involvement and to expect God, as a merciful Father, to respond to heartfelt prayer."⁶² However, it is important to know that when it comes to the way of earnest/fervent prayer it can be variously expressed depending on contextual aspects. The earnest prayer in the Korean Church formed characteristics featured by praying aloud with flailing of arms and body. Sometimes this Korean type of prayer is considered too emotional due to the misconception triggered by cultural differences

⁵⁶ Seong-bong Lee, *Sarangui Gangdan*, 87.

⁵⁷ Choe, as much as Cho, was responsible in developing theology of prayer and fast. She incidentally had a direct influence from Lee.

⁵⁸ Yong-gi Cho, *Ten-minute Broadcast Sermon*, 218; Yong-gi Cho, *Sachawonui Yeongseong*, 140.

⁵⁹ Yong-gi Cho, *How can I be Healed?* 137.

⁶⁰ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 46.

⁶¹ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 70.

⁶² W. Grudem, *Systematic Theology*, 1994, 388.

regarding the common practice of enthusiastic, emotional involvement in petitionary prayers. To this, what Hernandez emphasizes can be helpful in understanding the cultural differences embodied in the various ways of prayer:

Just as we converse with different people through a variety of different means, we also talk with God in a number of ways that inevitably reflect our unique culture, our tradition, our depth of experiences, our own personalities and even our temperamental mix – none of which should be construed to be automatically right or wrong. Some cultures may be very vocal and repetitive in the way they verbalize their prayers, others might tend to be passionate and loud when they come together as a community, engaging in simultaneous outbursts of intercessory prayer.⁶³

This is insightful enough to help world Christians be aware of a fatal danger of making a rash judgment over people who are from different cultural backgrounds based on their own cultural standards. One significant note in Hernandez's treatment is that without comprehending the unique cultural and socio-political-economic context of the Korean Church that has gone through numerous and tremendous sufferings in her history, the persistent and earnest prayer that usually includes emotional outbursts may look too emotional or grief-stricken. However, this prayer approach was originated as a desperate lamentation asking for urgent divine intervention from the desolation of the Korean Church.⁶⁴ The earnest prayer was quickly associated with the sense of urgency. The suffering Korean Christians prayed with the emphasis of *here* and *now*. It was not a cry for prosperity but for their most basic needs.

5.3.2 Fasting Prayer

This earnest prayer has been naturally combined with another element, fasting. Fasting prayer is regarded as one of most representative Korean types of fervent

⁶³ W. Hernandez, "Prayer" in *Global Dictionary of Theology*, edited by W.A. Dyrness and Veli-Matti Karkkainen (Nottingham: Inter-Varsity Press, 2008), 701.

⁶⁴ It is also interesting to know that this is often observed in African Pentecostal prayer meetings in much more emotional ways.

prayer⁶⁵ whereas it is not normally practiced by Western Christians.⁶⁶ The necessity of fasting prayer has been acknowledged in the theology of the Korean healing movement. According to Cho's observation, about 90% of the sick who fast on Cho's prayer mountain were healed of their diseases.⁶⁷ Kim and Lee insisted that the intensity of the earnest prayer needs to be increased when prayers are not answered or when one faces great trouble, and fasting is one of the ways of intensifying the degree of urgency in earnest prayer for Kim⁶⁸ and Lee.⁶⁹ In the same manner, fasting prayer is viewed in Cho's church as an advanced way of prayer in terms of its urgency⁷⁰ although it is not associated with the idea that those who are praying and fasting are evaluated highly in terms of their spirituality. In Cho's treatment of the purpose of fasting prayer particular attention is given to "greater intensity." He deploys his perception that "we can cause the urgency of our petition to come up before the throne of God with such intensity that He will hear and answer."⁷¹ The theological justification of fasting in relation to the urgency of prayer can be aptly explained as follows:

Fasting expresses earnestness and urgency in our prayers: if we continued to fast, eventually we would die. Therefore, in a symbolic way, fasting says to God that we are prepared to lay down our lives that the situation be changed rather than it continued. In this sense fasting is especially appropriate when the spiritual state of the church is low.⁷²

As pointed out above, earnest prayer for healing is what the Korean Christians needed to focus on while the Korean Church went through great adversity in her troublesome history of Japanese persecution and the Korean War. In this specific context, it is true that the theology of the Korean healing movement usually put its

⁶⁵ Yeol-soo Eim, "South Korea" in *International Dictionary of Pentecostal and Charismatic Movements*, ed., Stanley M. Burgess (Grand Rapids, MI: Zondervan, 2002), 240.

⁶⁶ W. Grudem, *Systematic Theology*, 391.

⁶⁷ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 174.

⁶⁸ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 4-5.

⁶⁹ Deuk-hyeon Kim, "Pyeongseongdoro Naegabon Lee Seong-Bong Moksanim," 30.

⁷⁰ ITI, *Yoido Kyohoei Shinanggwae Shinhak* 2, 121.

⁷¹ Yong-gi Cho, *Prayer that Brings Revival* (Lake Mary, FL: Creation House, 1998), 99.

⁷² W. Grudem, *Systematic Theology*, 1994, 391.

emphasis into “speaking to God” rather than “listening to God” in terms of the function of prayer. “Speaking to” of prayer normally serves to ask God for human requests. That is why Cho defines “petitioning God” as the number one basic purpose of prayer in asserting that “God is our Father, and as a father, He enjoys giving to His children... God is a good God! He desires to give all good things to us if we just ask Him.”⁷³

5.3.3 Persistent Prayer

This leads to another important theological term, “persistent prayer.” According to Kim, when people come to God with a special request like healing, sometimes they need to pray eagerly without eating and sleeping until their prayers are answered.⁷⁴ Similarly, Lee’s interpretation of the story of Mark 2:1-12 emphasizes the necessity of the prayer with importunity.⁷⁵ It is Lee’s main argument that the heart of the Lord can be moved by persistent request.⁷⁶ Moreover, the perspective of Cho is significant, as he systematized persistent prayer programmes in the Korean Church, such as Overnight prayers, Daniel Prayers, and Congregational Unison Prayer with the triple shout of “Lord!” Cho’s healing theology of prayer signifies another aspect of persistent prayer as he argues that “we need to pray until the faith and conviction of God’s healing comes.”⁷⁷ In other words, the notion of persistent prayer is not like an aimless repetition of words in prayer. The sense of persistence depends on the arrival of divine faith that healing is to be taking place in the sick body. It is not a human effort to make a great appeal to God but to draw near to the will of the divine healer through persistent prayer. According to Cho:

⁷³ According to Cho, prayer is petitionary, devotional, and intercessory. See Yong-gi Cho, *Prayer that Brings Revival*, 45.

⁷⁴ Ik-du Kim, *Gidoui Jonggyo*, 15.

⁷⁵ Seong-bong Lee, *Sarangui Gangdan*, 88.

⁷⁶ Seong-bong Lee, *Sarangui Gangdan*, 88.

⁷⁷ Yong-gi Cho, *Sinyu* [Divine Healing], 229-248; Yong-gi Cho, *Sachawonui Yeongseong* [The Fourth Dimensional Spirituality], 41.

Prayer is not to draw God into you, but to draw yourself closer to God....The more we pray, the more our hopes and motivations become pure enough to live a Christ-centred life and pray according to God's will, then God will open the door of heaven and show us unimaginable miracles.⁷⁸

Thus, it is suggested in the Korean healing theology that the petitioner should come to God persistently until God answers.⁷⁹ This theological notion of prayer supports Grudem's claim that "When we are earnestly seeking God for an answer to a specific prayer, we may repeat the same request several times."⁸⁰ While in some cultures repetition may sound too demanding or unnecessary, persistent prayer needs not to be viewed as a means to annoy God for one wants. It is an effective means for the sick to be continually dependent on the divine Healer for His mercy. This persistent prayer is only possible when the petitioners are aware of the fact that God is the only hope and He has the power and authority to heal.

It is, however, observed that "this practice of the persistent prayer by the "Pentecostal"⁸¹ churches has been severely criticized by those in non-"Pentecostal" circles because they believe it does not have any biblical foundation."⁸² Even sometimes, petitionary prayer has been misunderstood as if it is based on what is known as a prosperity gospel. This may even lead us to the idea that petitioning in prayer for human needs may be treated as immature prayer while listening to God is considered as the important part of prayer. However, one should realize that "prayer involves a loving dialogue between two parties: an individual and/or a believing community and God."⁸³ Conversational prayer, therefore, should equally emphasize two main components of

⁷⁸ Yong-gi Cho, *Dousineun Seongryeongnim* [The Holy Spirit who Helps Us], 97-8

⁷⁹ Yong-gi Cho, *Prayer that Brings Revival*, 119.

⁸⁰ W. Grudem, *Systematic Theology*, 387.

⁸¹ The term Pentecostal inside the double-quotation marks is to be used for the denominational connotation referring to the Spirit-led Korean Christians like classical Pentecostals while I intentionally adopted and utilized the Korean HSM for various groups of people who believe the validity of divine healing and spiritual gifts for today's churches.

⁸² Dong-soo Kim, "Lukan Pentecostal Theology of Prayer: Is Persistent Prayer non-Biblical?" *Asian Journal of Pentecostal Studies* 7:2 (2004), 205.

⁸³ W. Hernandez, "Prayer," 701.

prayer: speaking to and listening to God. This helps one to understand that without speaking to God, prayer cannot be a mutual way of conversation between believers and God. It would rather be just called a revelation of God's will. In the Korean healing movement, people come to God with petitions in prayer because petitionary prayer ultimately centres on God not on what people need/want. On the contrary, one can caution for the development of the Korean healing movement that without knowing God's will in prayer, prayer can be misunderstood as if it is like a spell of fairytale to activate whatever people want. The balance between speaking to and listening to God should be kept.

The value of petitionary prayer can be further discussed from a biblical perspective. As viewed in Lee's effort to justify the validity of persistent prayer based on Luke 11:8, Dong-soo Kim from the same passage provides an exegetical foundation on the parable of the friend while commenting, "the main focus of the parable of the friend at midnight is, not on God's generous character, but on human attitude in prayer, i.e., persistence."⁸⁴ It is a significant finding that the theological concept of persistent prayer is not foreign to biblical studies and even prevalent in Lukan theology as "Luke stresses persistence in human prayer, as is also shown in the parable of the importunate widow (Luke 18:1-8)."⁸⁵

These exegetical interpretations allow us to see the fact that God's miraculous intervention in this world is not activated exclusively by his own sovereignty. God still wants His children to participate in His plan as a reaction to the unconditional love which was prepared not based on human merits. In this sense, the necessity of petitionary prayer in its role of changing the heart of God can be discussed while many Christians may still doubt about whether it is really possible for us to influence the

⁸⁴ Dong-soo Kim, "Lukan Pentecostal Theology of Prayer," 215.

⁸⁵ Dong-soo Kim, "Lukan Pentecostal Theology of Prayer," 215.

decision-making of God. If prayer is a relational conversation, it is understandable that it can affect not only those who pray but also God. In this regard, Hernandez's assertion is pertinent:

Prayer is where we intimately encounter God and God encounter us. And in such an encounter, transformation inevitably happens. Prayer does change things. For one, it changes us. But it changes God too. A responsive, loving God attends to our prayers even as we ourselves learn to respond to God's overtures of love.⁸⁶

The overall intent of Hernandez is to present the idea that God is not obligated to do something because of human merits but because of His responsive and loving nature. He wants to listen to the petition of His children. It makes sense that the heart of God can be moved and changed by prayers that we offer. Namely, prayer can be a means not to generate healing but to receive what God wants to offer in terms of grace.

5.3.4 Relational Prayer

Another important side of the healing theology of prayer for Kim, Lee, and Cho is that the prayer for healing is based on the "relationship with God." It is Kim's position that prayer as a means helps one "to rely on God," and "to deepen the relationship with God."⁸⁷ Lee's perspective presents the same notion while exploring the role of prayer in suffering: the cardinal purpose of prayer in sickness is not to bring healing to the affected body but to better understand, thank, and love God more.⁸⁸ Prayer is also treated by Cho as devotional to seek God "in deep fellowship and communion."⁸⁹ That is why prayer for healing in Cho's theology begins with restoring the right relationship with the One who heals. For him, "divine healing flows from God" and it is "a blessing that we receive when we remain in Christ."⁹⁰ A close relationship with God is to be

⁸⁶ W. Hernandez, "Prayer," 703.

⁸⁷ Ik-du Kim, *Gidoui Jonggyo*, 10.

⁸⁸ Seong-bong Lee, *Sarangui Gangdan*, 123.

⁸⁹ Yong-gi Cho, *Prayer that Brings Revival*, 59.

⁹⁰ Yong-gi Cho, *How can I be Healed*, 130-1.

developed and maintained through prayer.⁹¹ It is, therefore, to be concurred in the Korean healing theology that prayer first serves as a tool to come to the divine Healer with personal requests for healing, and it continues to help the sick to develop their personal relationships with God up to the point of eventually understanding God's will. In this regard, the prayer for healing is meant to be instrumental in facilitating God's will so that "we will receive what we have asked for"⁹² and even what is the best for us according to God's will.

5.3.5 Mountain Prayer

Lastly, special attention still needs to be given to several unique forms of prayer in the Korean healing theology such as the dawn prayer and mountain prayer as distinctive theological elements of the Korean healing movement. According to Yeol-soo Eim, "the prayer mountain movement is an indigenous Korean Pentecostal movement."⁹³ Interestingly, the three healing practitioners were all vigorously engaged with those prayers in their healing ministries. Kim normally went to a mountain to prepare himself with a prayer for revival meetings that he would lead.⁹⁴ It was also through a mountain prayer that the sick wife of Kim was healed.⁹⁵ Interestingly, it was recorded that many people were healed of their various diseases when they continued to pray on a mountain after Kim's revival meeting.⁹⁶ Praying on a mountain is also a part of Lee's ministries. His experience of mountain prayer started when he was a little child and later he also established a weekly prayer meeting on a mountain with his church

⁹¹ Yong-gi Cho, *How can I be Healed*, 131.

⁹² Yong-gi Cho, *To God Be the Glory*, 102.

⁹³ Yeol-soo Eim, "South Korea," 240.

⁹⁴ Yong-gyu Park, *Anak Sangol*, 95.

⁹⁵ Yong-gyu Park, *Anak Sangol*, 75-7.

⁹⁶ Taek-kwon Im, *Joseon Yesu Gyohoe Ijeogmyeongjeung*, 1921, 93.

members.⁹⁷ Mountain prayer was practiced whenever Lee's ministry urgently needed God's intervention. The value of mountain prayer is also recognized when it comes to Cho, who systematically adopted the phenomenon after the prayer mountain movement was founded by Woon-mong Rah close to Independence. In fact, Cho continued the legacy of Rah and further developed it to another level.⁹⁸ Yet, this also has resulted in some sceptical views from people due to the influence of Shamanism in the origin of mountain prayer. According to Adams' claim, mountain prayer originated in Shamanism.⁹⁹ This claim necessitates a thorough theological examination. Thus, a reasonable space in this research needs to be spent for further development of the Korean healing theology.

There are many associations of Shamanism with mountains. Throughout Korean history, there have been various national cults which came into being and thrived on mountaintops.¹⁰⁰ There are some reasons why such national cults had been practiced in mountainous places, rather than on the plains. According to Christopher Pae, Korean culture was formulated by *Cheon shin* (heavenly god), who was the supreme god, and the centre for worshipping *Cheon shin* was on the mountain because Koreans have believed that the heavenly god descended to these very mountains from heaven and dwells there.¹⁰¹ This is why the mountains have been regarded as the most sacred place by many Koreans.

⁹⁷ See Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 17, and Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 51-2.

⁹⁸ Yong-gi Cho, *Prayer that Brings Revival*, 92.

⁹⁹ D. J. Adams, *Christ and Culture in Asia* (Quezon City, Philippines: New Day, 2002), 68.

¹⁰⁰ Regarding this issue, Yo-han Lee presents some significant information in his dissertation: In the period of the Buyeo Dynasty (about 4200 years ago), Yong Go, in the Ko Ku Ryo Dynasty (37 B.C.E.–668 C.E.), Dong Mang, in the Jin Han Dynasty, So Du, and in the Ko Ryo Dynasty (918 – 1392 C.E.), Pal Kwan Hae, were important national cults that were practicing. See Yo-han Lee, "The analysis of the Christian prayer mountain phenomenon in Korea" (Ph. D. diss., Fuller Theological Seminary, 1985), 83.

¹⁰¹ Christopher Pae, "A Study of the Influence of Shamanism in the 100Years' History of The Koreans" (Ph. D. diss., Fuller Theological Seminary, 1995), 74.

Such an idea of sacred mountains has influenced not only national cults, but also other Korean religions. Buddhists have a specific cult (*San Sin Gak*), which is practiced once a year at *Tong Do* Temple, one of the largest temples in Korea. The specific term, *San Sin*, means mountain god¹⁰² and it is obvious that this foreign religion has also been influenced by Korean Shamanism, since *San Sin Gak* was originated from mountain worship. *Chun Do Kyo*, another Korean folk religion, is also strongly related to the concept of the sacred mountain. The pioneer of *Chun Do Kyo*, Jae-woo Choe, was called by god at Mount *Gumi* on April 5, 1860.¹⁰³ This was the beginning of *Chun Do Kyo*.

Considering all those historical and religious contexts of Korea where the concept of the sacred mountains emerged, these informative data does not suffice for anyone to assert that mountain prayer is a mere Shamanistic practice.

The concept of sacred mountains is not foreign to the people in the Bible. Sacred mountains, as symbols, were common features in the landscape of Israel's religious life, from the earliest times until the end of the second Temple period and beyond; we can find more than sufficient evidence to recognize that the Israelites maintained the idea of the sacred mountain. Regarding this, Donaldson presents remarkable information on the topic: 1) Bethel – a hilly country – was an important cultic centre, 2) the northern city of Shechem, near Mount Gerizim, was a place of worship, 3) Mount Ebal was the place where there was a covenant – renewal ceremony (Dt. 11:29, 27:1-13; Josh. 8:33), and 4) Mount Carmel was seen as the site of a local religious centre in the period of Elijah (1Ki

¹⁰² Yo-han Lee, "The analysis of the Christian prayer mountain phenomenon in Korea," 85.

¹⁰³ Yo-han Lee, "The analysis of the Christian prayer mountain phenomenon in Korea," 85.

18:30) and Elisha (2Ki 2:25, 4:25).¹⁰⁴ Those local mountains had been thought to be sacred places because God was worshiped in those places.

As this research proceeds to deepen our discussion on how to critically evaluate religious practices held on mountains, special attention still needs to be given to the difference and similarity between the Christian prayer mountain movement and Shamanic practice. While Yo-han Lee reasonably views that Korean mountain prayer has been influenced by Shamanistic precedents,¹⁰⁵ Allan Anderson carefully refers to the relationship between Christian prayer mountains and ancient spirituality.¹⁰⁶ Anderson provides a significant explanation that the mountain has been regarded as a place where pioneering pilgrims and Shamans can receive spiritual powers because they believe that good gods dwell in each particular mountain. It is evident that the mountain, for Koreans, has been historically regarded as the most sacred site where people can meet their god and experience supernatural powers. This idea is observed from Cho's description of his prayer mountain. He holds, "In this [mountainous] atmosphere of concentrated prayer, healings and miracles are a common occurrence."¹⁰⁷ As mountain prayer in Cho's theology still signifies the role of providing Christians with opportunities to experience the divine power of God, Cho attributes the healings and miracles to "concentrated prayer" not to the sacred mountain. Its connection to Shamanism, therefore, needs to be understood as a contextualized form of the Korean theology influenced by the common religiosity of the Korean people. The purpose of Cho's mountain prayer is clearly revealed as he says, "At these prayer grottos, people can get very still and quiet before God. In my own prayer closet, I can shut the door and

¹⁰⁴ T. L. Donaldson, *Jesus On the Mountain: A Study in Matthean Theology* (Sheffield: Sheffield Academic Press, 1990), 30.

¹⁰⁵ Yo-han Lee, "The analysis of the Christian prayer mountain phenomenon in Korea," 131.

¹⁰⁶ A. H. Anderson, "The Contextual Pentecostal Theology of David Yong-gi Cho," 104.

¹⁰⁷ Yong-gi Cho, *Prayer that Brings Revival*, 92.

commune with my heavenly Father in concentrated and prolonged prayer.”¹⁰⁸ Cho’s focal point is not of the sacred mountain but of concentrated and prolonged prayer.

This helps one to see the progression from the Shamanistic notion that the mountain is geographically a sacred place where god is believed to dwell to the contextualized belief that it is a proper and effective place for today’s Christians to focus on quality time with God without having any distractions from the world. Therefore, central to the value of mountain prayer is the effectiveness of prayer in solitude. Solitude is one of the key words to understand why Korean Christians pray on mountains. As this idea is in line with Grudem’s assertion that “When we are truly alone with God, in the privacy of a room to which we have ‘shut the door’ (Matt. 6:6), then we can pour out our hearts to him,”¹⁰⁹ the value of mountain prayer is first perceived by the Korean Church as an effective tool to increase a readiness to focus on God in solitude.

It becomes certain that the mountain prayer can be hardly associated with the Shamanistic belief when a particular attention is given to the purpose of the mountain prayer from the following statement of Cho:

I believe there are many Christians who are longing for a place where they can meet God in a dynamic way. Not that God can’t be found everywhere men seek Him in spirit and in truth, but there is no place on earth that has more concentrated prayer than a prayer mountain. Christians are not satisfied with just hearing about the moving of God; they desire to see what God is doing.¹¹⁰

Although the forms of mountain prayer may be similar to that of Shamanism, it is an untenable argument that mountain prayer is unnecessary due to its connection to Shamanism. The belief system of Shamanism has played just an ancillary aspect in developing Korean prayer practice. In this respect, Cho had a creative alternative by

¹⁰⁸ Yong-gi Cho, *Prayer that Brings Revival*, 92.

¹⁰⁹ W. Grudem, *Systematic Theology*, 389.

¹¹⁰ Yong-gi Cho, *Prayer that Brings Revival*, 93.

changing the meaning of the prayer on the sacred mountain to what he called “more concentrated prayer” in a remote place. This mountain prayer was carefully contextualized as an intensified form of prayer in terms of an earnest prayer of urgency. Many Korean Christians found mountain prayer attractive and useful as effective prayer for special requests like healing. It is true that prayer mountains are evaluated by visitors as the best place where people can concentrate on their fervent prayers for some purposes such as to “receive physical and spiritual healings” and to have “spiritual experiences” like the BHS.¹¹¹

5.3.6 Early Morning Prayer

Understanding the daily early morning prayer is not different from understanding mountain prayer. Korean Churches have early morning prayer meetings every day, from 4:30 to 5:30 a.m.¹¹² This practice is also manifested in other religions – Buddhism, Confucianism, Taoism, and Shamanism.¹¹³ Kyum-il Na traces the significance of early morning prayer to the fact that dawn is strongly related to the specific concepts of “creation” and “nativity,” and what is more, dawn has been perceived as the most powerful time of day, in relation to Shamanism.¹¹⁴ Na, however, emphasizes the importance of morning prayer from a different angle of edification as he asserts, Christians can develop their spirituality through the early morning prayer.¹¹⁵ Another significance of early morning prayer is as the catalyst for spiritual and physical revival, and even used as a special time to pray for the sick as in Lee’s revival meetings. It was

¹¹¹ Yeol-soo Eim, “South Korea,” 243.

¹¹² The Christian origin of this prayer is often attributed to the Pyeongyang Revival in 1907. It was a spontaneous development after an overnight vigil.

¹¹³ Kyum-il Na, “Early morning prayer and church growth: based on the case study of Inchun Juan Presbyterian Church” (D. Min. diss., Asian Center for Theological Studies and Mission and Fuller Theological Seminary, 1941), 23-4.

¹¹⁴ Kyum-il Na, “Early morning prayer and church growth,” 23-4

¹¹⁵ Kyum-il Na, “Early morning prayer and church growth,” 23-4.

reported by Lee¹¹⁶ and observed by others¹¹⁷ that many people were healed in the dawn prayer meetings. This is not because the Korean Church still believes in the notion of sacred and powerful time of dawn but its significance has been transformed into a new concept of persistent prayer in the sense of “continuing in prayer over time.”¹¹⁸ Morning prayer is another way of expressing the earnest desire for the Korean Church to seek God.

Thus, the Korean type of prayers such as dawn prayer and mountain prayer need not to be rejected due to the historical and cultural connection to Shamanism since they have been employed today as a contextualized form of prayer to help those who pray to focus on God while providing them with the quality time and specially designated space for intensified prayers.

On the other hand, as the contextualized forms of mountain prayer and dawn prayer provided avenues for the expansion of prayerful life in the Korean Church, they also provided obstacles and even dangers to a certain degree. What Siple mentions below is a significant reminder and lesson for today’s Korean Christians who desire to come to God for requests in their prayers:

If fasting is carried on as a religious exercise to gain merit or persuade God, it will not produce divine healing...However, fasting under the leadership of the Holy Spirit and coupled with earnest, persistent prayer, may be very effective in the matter of physical healing. Fasting is not so much for God as it is for the person who is praying. The withdrawal from satisfying the desires of the body seems to strengthen the inner human spirit. It makes the person more sensitive to God, sin and demonic powers. The will and guidance of God becomes more clear. Fasting has an inner purifying effect that makes the one who is fasting and praying a cleaner channel for the will and working of God.¹¹⁹

¹¹⁶ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 118, 121, and 159.

¹¹⁷ Heui-beom Choe, “Malo Mothamyeon Jukeumeuro,” 466.

¹¹⁸ W. Grudem, *Systematic Theology*, 387.

¹¹⁹ R. M. Siple, *Understanding Divine Healing*, 158.

Although Siple shows his insight in a narrow sense of a fasting prayer for healing, its theological application is also for morning prayer and mountain prayer for the further development of the Korean healing movement. It is a message of self-inspection for those who tend to seek spiritual experiences especially when they put too much emphasis on their religious practices for their needs. It should be reminded that the intensified forms of prayer such as mountain prayers, fasting, and early morning prayers are not supposed to be the focal point as religious practices but should be instrumental in drawing people closer to God by helping the sick to rely on and deepen their relationship with the divine Healer. There is always a temptation for Koreans to treat their gods functionally not relationally due to the pre-existing religiosity influenced by Shamanistic beliefs. Without the deliberate effort of Korean Christians to emphasize both aspects of prayer (speaking to and listening to), Korean Christianity may end up being another form of Christian-like religion or modernized Shamanism in the likeness of Christianity.

As a summary of our discussion on the theological core of prayer, the following diagram presents three key statements shared by Kim, Lee, and Cho;

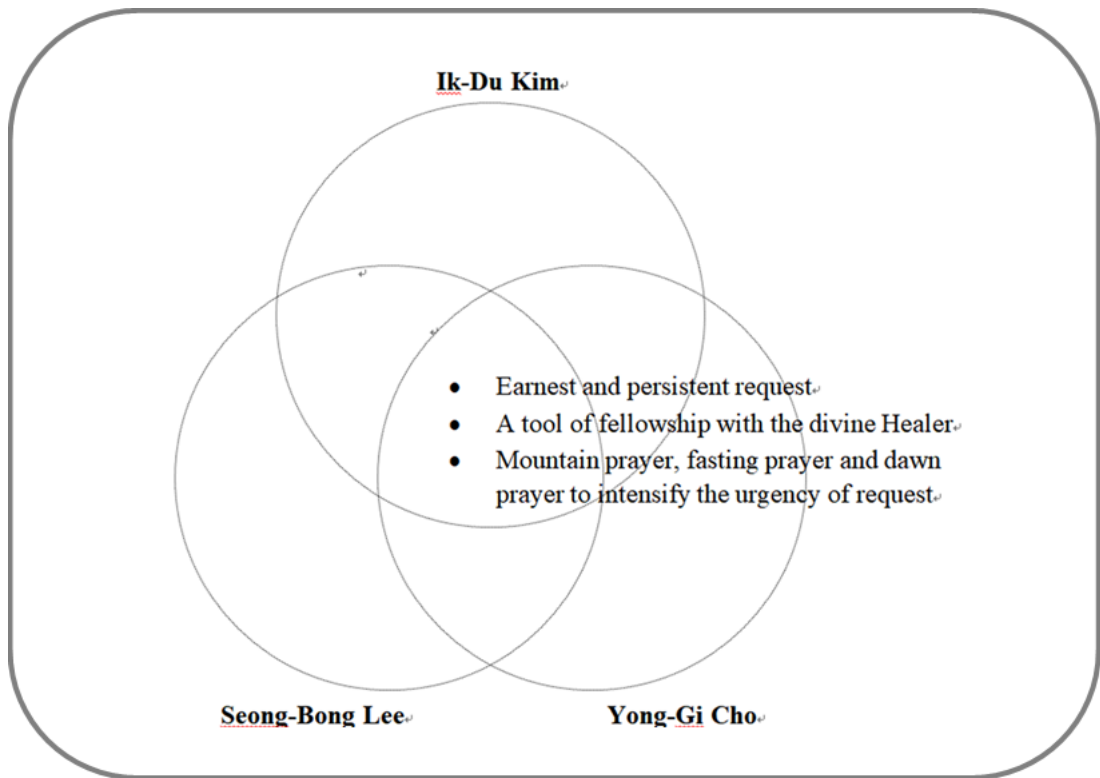


Figure. 3. Theological Core of Prayer

5.4 Repentance

5.4.1 Relationship between Sin and Sickness

One of the salient features of the Korean healing theology that has characterized the Korean Church since the great revivals in 1903 and 1907 is repentance. When Korean Christians experienced the first two revivals, repentance formed one of the most important characteristics and continued to influence Korean healing theology. This Christian tradition of repentance was quickly developed into the idea that sin is the main cause of sickness. This theological notion of the three healing practitioners emphasizes two aspects: 1) Sin is not the only cause of sickness. 2) Most sicknesses are caused by sin. Kim, Lee, and Cho normally attributed sicknesses to sins while sharing some minor differences. As Kim shed some light on the occasional connection of sin to illness he considered sin as one of the major causes of sicknesses. That is why Kim's prayers for the sick were preceded by a simple question: "Do you believe in God and do you know

your sins?”¹²⁰ And his prayer was often followed by his advice that “See, you are well again. Stop sinning or something worse may happen to you.”¹²¹ It can be easily observed from Kim’s healing ministry that relapses of illnesses were reportedly associated with sins.¹²² Lee supported this S.I.N theology in a much stronger sense as he claimed that when one is sick, a person needs to discover the sin causing the sickness.¹²³ Cho also tends to accentuate the significance of repentance to healing as noted in one of his arguments that “anyone who has an earnest hope of being healed must repent and be forgiven of their sin.”¹²⁴ Lee and Cho’s perspective which was first developed from Kim’s theological notion was later associated with another theology, healing in the Atonement. As sin is believed as the number one cause of sickness, Lee and Cho considered the sin of Adam and Eve as the general root of sickness. This allows one to differentiate between the consequence of Original Sin from that of individual sins, as Cho asserted that “illness is always related to sin” directly or indirectly.¹²⁵ Individual sin was understood as a direct cause and original sin as an indirect one. There is a strong intrinsic connection between sin and sickness in the Korean healing theology of the three not in the sense that illness is always *caused* by individual sin but in the sense that “most sicknesses come from sins”¹²⁶ and every sickness began to exist in the world through Original Sin.

A theological notion that I have established from these statements of the three is that sicknesses exist in the world because of Original Sin, and personal disease can be triggered by individual sins in which case forgiveness of sins through repentance should be a means to bring healing to the sick. In fact, this idea is not foreign to the Bible.

¹²⁰ Yong-Gyu Park, *Anak Sangol*, 173.

¹²¹ Myeong-su Park, *Hanguk Gyohoe Buheungundong Yeongu*, 84.

¹²² See Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 31; 114; 137.

¹²³ Seong-bong Lee, *Buheungui Bigyeol*, 49.

¹²⁴ Yong-gi Cho, *How can I be Healed*, 59.

¹²⁵ Yong-gi Cho, *Sin Yu Lon*, 97.

¹²⁶ Seong-bong Lee, *Buheungui Bigyeol*, 46.

Warrington shows the connection between healing and repentance in his discussion of confession of sins based on James 5:16 where it says “Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.” According to him, “the practices of private and public confession of sin were common in Judaism....the tense of the verb (present imperative) [of “confess” your sins] in 5:16 suggests that it was expected that confession should form a regular part of life in the community.”¹²⁷ This allows one to note that sickness was often attributed to sin although he cautions that this theology must work only for the case of the suffering caused by sin.¹²⁸ This theological notion is supported by another theologian, Erickson who articulates “Apparently there is not as intimate a connection between sickness and individual sin,”¹²⁹ and reluctantly admits that “this is what we would expect if sickness is the result of individual sin, for in that case physical healing would require forgiveness of sin causing the sickness.”¹³⁰ While both Warrington and Erickson understand that sickness can be caused by sins in which case repentance should be first practised, their main argument is the rejection of the idea that every sickness is caused by sin or most sicknesses come from sins. In a similar way, the S.I.N theology of the Korean healing movement is not in favour of the idea that sickness is always caused by sin but carefully supportive of the idea that sickness is always *related* to sins whether directly or indirectly.¹³¹

It is, however, true that this belief may result in a destructive misconception about people and God. The Korean Church needs to be careful not to attribute all/most

¹²⁷ K. Warrington, *Healing and Suffering*, 173.

¹²⁸ K. Warrington, *Healing and Suffering*, 173.

¹²⁹ M. J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 1983), 765-6.

¹³⁰ M. J. Erickson, *Christian Theology*, 765.

¹³¹ An extensive discussion was previously made in Chapters 2 to 4 under the sections of repentance in healing theology.

causes of sufferings to sins. God is not to be always treated as a punisher. In this regard, Lee's judgement is still untenable when he said:

Korea has been beaten with the bat of the 36-year Japanese colonization because of the sins committed by the Choseon Dynasty for five hundred years. We are being beaten with the bat of communists since we are not grateful to God for giving us the independence and continued to live sinful life.¹³²

This type of theological orientation can lead many to hurtful situations where the image of a loving and merciful God fades away. Although suffering can be instrumental for God to draw attention from the sick and refining them for a more intimate relationship with Him, the link between "personal sin" and "subsequent suffering" is not always necessary. Most importantly, the Korean healing theology needs much discussion on the fact that the suffering of sickness is also and often simply physiological and its cause can be explained by a medical diagnosis. The strong tie between sin and sickness in the Korean healing theology resulted from the theological momentum placed on practical questions such as what lies behind the suffering of sickness and what caused it while fundamental questions such as what is divine healing and suffering need to be more discussed. In this regard, it still is felt need for the Korean Church to explore the theological backbone of healing by answering the core questions about sickness and healing.

Despite the tendency of attributing illness to sins, it is not to be assumed that the repentance of sins is always compulsory for every healing process in the Korean healing movement. Lee and Kim were aware of other possible causes apart from sin: Lee presented four factors: 1) Satan, 2) a careless and intemperate life, 3) spiritual training, and 4) God's glory.¹³³ He also believed that sickness can be generated by "oneself,"

¹³² Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 108.

¹³³ Seong-bong Lee, *Buheungui Bigyeol*, 48.

“others,” “Satan,” or “nature.”¹³⁴ According to Cho, the roots of illness originates from Satan, curses, and punishment¹³⁵ when overworked, overeating, inappropriate dietary habits, alcoholism, smoking, and intemperate and careless lifestyles are regarded as other causes.¹³⁶ Considering all possible causes of illnesses mentioned above apart from sin, we cannot find any concrete evidence by which it can be argued that the Korean healing theology confines the cause of sicknesses exclusively to sins.¹³⁷

5.4.2 Preconditions for Healing

The theological locus of the Korean healing movement is the belief that repentance is a precondition for healing not only for the case of sickness caused by sin but also for the effectiveness of prayer that can be offered for healing by righteous people. The idea of offering a powerful/effective prayer for healing through repentance can be reasonably argued when the exegetical evidence is based on James 5: 16-18 where there is an encouragement for “the readers to recognize the power available through prayer and the necessity of a righteous lifestyle to experience it.”¹³⁸ However, the Korean healing theology laid an additional exegetical foundation for repentant prayer on healing. There are other biblical passages adopted by the three healing practitioners to develop this theology. With Isaiah 1:15 and 59:1-2, there is a slight change of tone when Kim developed his theology of repentance to note that prayers of sinful men would not be answered by God.¹³⁹ This view is seen to define repentance as a precondition of healing at least in the sense of effective prayer. For Lee “God does not

¹³⁴ Seong-bong Lee, *Sarangui Gangdan*, 30-1.

¹³⁵ Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon*, 365.

¹³⁶ Yong-gi Cho, *Ojung Bokeumgwa Samjung Chukbok*, 145; Yong-gi Cho, *Sin Yu Lon*, 56; Yong-gi Cho, *How can I be Healed?* 34-5.

¹³⁷ However, it is undeniable that there is an emphasis on repentance for healing prayer. It is believed that most of sicknesses come from sins and people suffer from disease and death as the punishment of the original sin.

¹³⁸ K. Warrington, *Healing and Suffering*, 176.

¹³⁹ Ik-du Kim, *Gidoui Jonggyo*, 17.

answer the prayers of sinners since they cannot fellowship with God due to sin blocking the relationship with God.”¹⁴⁰ As mentioned by Lee, particular attention is given to the relationship between the petitioners and the divine Healer for healing. What the Korean healing theology appears to accentuate is not the prayer of the righteous people but God. In other words, the spiritual purity or godly life itself is not what brings healing but is viewed in the Korean healing theology as a preparation for divine healing resulting from an intimate relationship with God. As the necessity of repentance for healing is discussed in the light of the effective prayers of righteous men, the emphasis is placed on a right relationship with the divine Healer. This notion is further developed by Cho to another level. While Cho uses Isaiah 1:15 and Jeremiah 5:25 to present the same point of Kim and Lee,¹⁴¹ he also adds another biblical support to his argument that divine healing is supposed to be given only to the children of God based on Matthew 15:21-28. From Cho’s perspective, repentance allows one to be accepted by God as His children, and “have a right to ask their Father for healing.”¹⁴² Cho’s healing theology centres on the belief that repentance functions not to heal the sick body but to restore the broken relationship with the divine Healer.

However, is it a legitimate argument that repentance must be considered a prerequisite for every healing process? If conversion or repentance should be a precondition of every healing, whoever gets healed must be a believer which is always not the case in the Bible, nor in some actual cases. It is certain that Jesus healed many sinners who did not confess their sins. Erickson rightly points out that the healing ministry of Jesus was not “always connected with the forgiveness of sin.”¹⁴³ It is true

¹⁴⁰ Seong-bong Lee, *Immanuel Gangdan*, 60.

¹⁴¹ Yong-gi Cho, *How can I be Healed?* 59.

¹⁴² Yong-gi Cho, *Sin Yu Lon*, 230.

¹⁴³ M. J. Erickson, *Christian Theology*, 765.

that repentance is not to be regarded as a prerequisite for divine healing although it is an important element in Christians' lives.

5.4.3 What is Sin?

Another problematical point in connection with repentant prayer for healing is the definition of sin. The three healing practitioners held strick legalistic views of their ethical values. Kim viewed that not giving loyalty to God, the cessation of prayer, and non-observance of the Lord's Day were considered sins. Specifically, observing the Sabbath is more than attending church services on Sundays. Believers were taught by Kim not to buy anything, work, or have any events on Sundays including birthday parties, funerals, weddings, and even Jesus' birthday. However, as Erickson points out, "many people are unable to grasp the concept of sin as an inner force" Kim's perspective on sin is based on an "external act."¹⁴⁴ In this respect, it can be conjectured that Kim's perception of sin resulted for many believers in becoming legalistic worshippers rather than those relying on the grace of God which ultimately activates external acts as an internal force. In fact, legalistic judgement tends to be based on external acts called an "ethical system" which is "governed primarily by obedience to prescribed laws or rules."¹⁴⁵

Sin is defined as "not only individual acts such as stealing, lying, or committing murder, but also attitudes contrary to what God requires of us."¹⁴⁶ According to McKim, sin is the "human condition of separation from God that arises from opposition to God's purposes. It may, thus, be "breaking God's Law, failing to do what God wills, or rebellion."¹⁴⁷ This gives an additional emphasis on the will and the purpose of God in

¹⁴⁴ M. J. Erickson, *Christian Theology*, 582.

¹⁴⁵ D. K. McKim, *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996), 159.

¹⁴⁶ W. Grudem, *Systematic Theology*, 490.

¹⁴⁷ D. K. McKim, *Westminster Dictionary of Theological Terms*, 260.

relation to Kim's perspective. The will of God, in deeds, needs to be the determining factor by which sin is defined. If the motivation of one's actions lies in the will of God, even breaking one of the Ten Commandments may be considered no sin like Jesus healing the sick on Sabbath (John 9:9-10) and dining at Matthew's house with many tax collectors and sinners (Matthew 9:10). Regarding these accounts, sin has to be more associated with the question of "why are we doing what we are doing?" rather than the simple appearance of a Christian life.

The following diagram shows what was shared by Kim, Lee, and Cho to recapitulate the three theological premises of the Korean healing movement in relation to repentance;

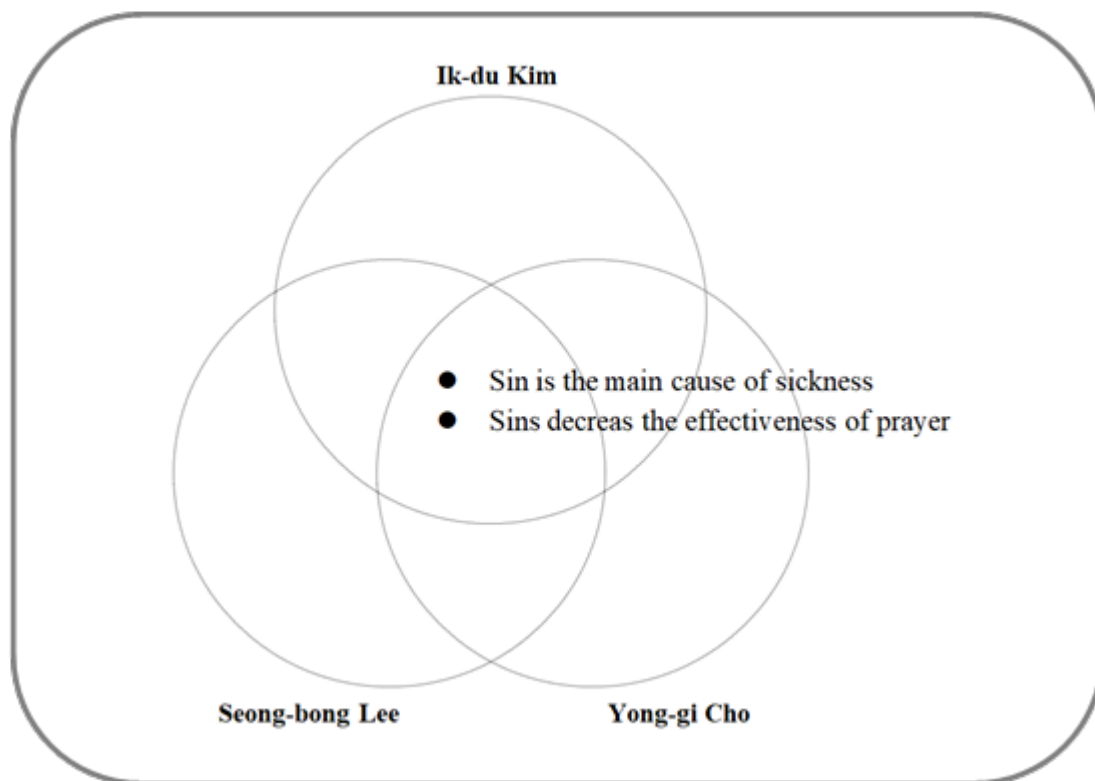


Figure. 4. Theological Core of Repentance

5.5 Atonement

5.5.1 Healing as Physical Salvation

Healing in the Atonement provides another significant discussion on the issue of repentance. Lee and Cho – but not Kim – are staunch adherents of healing in the

Atonement due to their denominational backgrounds of believing sickness are the consequences of the fall of Adam and Eve. That is why they sought to address the issue of Original Sin as the main cause of sickness. Lee and Cho agreed that healing as “the salvation of body”¹⁴⁸ must work as the same way as it does for spiritual salvation.¹⁴⁹ In trying to deepen his understanding, Cho deals with the theological sequence of “sin leads to sickness” from two broad perspectives: 1) “direct” cause of sickness from individual sins and 2) “indirect” cause of sickness from Original Sin.¹⁵⁰ For Cho, it could be either because of individual sins or Original Sin that people get sick and die.¹⁵¹ Whether it is a direct or indirect cause, repentance is, therefore, mandatory in Cho’s healing theology, viewing that “no man can be born and remain sinless.”¹⁵² As it is noted that “when sin entered the human race, a curse (actually a series of curses) was pronounced on humanity; diseases were part of that curse,”¹⁵³ this theology of Cho and Lee does not sound untenable at least in a theological sense with special reference to its origin.

5.5.2 Biblical Foundations

Then, what is the biblical foundation for healing in the Atonement? There have been numerous views and critiques on the position that healing should be a part of Christ’s redemptive works. Those discussions mostly centre on three specific passages: Isaiah 53:4-6, Matthew 8:17, and 1 Peter 2:24. A counter-argument is often made to the effect that the passage of Isaiah 53 does not support healing in the atonement based on several conclusions: 1) the suffering servant in Isaiah is not Jesus and even the passage

¹⁴⁸ Seong-bong Lee, “Revival Tour,” 85.

¹⁴⁹ This is an essential dividing line between Kim and Lee-Cho. Healing is one of the four cardinal doctrines of both the Korean Holiness Church and the worldwide Assemblies of God. On the other hand, Kim had to negotiate with the cessationist Presbyterian Church of Korea.

¹⁵⁰ Yong-gi Cho, *Sin Yu Lon*, 31.

¹⁵¹ Yong-gi Cho, *Sin Yu Lon*, 31-2.

¹⁵² Yong-gi Cho, *How can I be Healed*, 60.

¹⁵³ M. J. Erickson, *Christian Theology*, 763.

is not a prophecy about him,¹⁵⁴ 2) Isaiah 53 should be interpreted figuratively (meaning that it deals with a spiritual sickness and not a physical one,¹⁵⁵ and 3) Isaiah 53 is referring to “actual physical and mental illnesses and distresses, but not necessarily to a vicarious bearing of them.”¹⁵⁶

As a response to the critique of the first group, Oswalt’s study is perceptive as he concludes that “surely this Servant is not the recipient of God’s redemption for his people, but the agent of it.”¹⁵⁷ The passage evidently shows that the suffering servant should be someone who “suffered in our place (Isaiah 53:4),” bears “the punishment for our sins and even the sin itself (Isaiah 53:5, 11, 12),” and intercedes “on our behalf (Isaiah 53:12).” As another important argument, Matthew’s quotation of this passage was adopted to support the ministry of Jesus as the fulfilment of Isaiah’s prophecy. The redemptive works of the suffering servant in Isaiah should be credited based on Matthew’s authority even if there might be disputes on the historical figure of the suffering servant in Isaiah 53. The idea, therefore, that the suffering servant in Isaiah 53 does not refer to Jesus does not suffice anyone to deny how Matthew 8:17 interprets Isaiah 53.

As a supporter of the second critique, Warrington remarks that “The context in Isaiah indicates that the infirmities referred to are of a spiritual kind.”¹⁵⁸ However, the Hebrew word referring to infirmity is ^{לָמָוּת} meaning “sickness” and “disease”¹⁵⁹ and it is not common for the word to be used figuratively in terms of the linguistic data. It was

¹⁵⁴ J. N. Oswalt, “Who is the suffering servant in Isaiah 53?” at <https://zondervanacademic.com/blog/suffering-servant-isaiah-53>

¹⁵⁵ K. Warrington, *Healing and Suffering*, 52.

¹⁵⁶ M. J. Erickson, *Christian Theology*, 766.

¹⁵⁷ J. N. Oswalt, “The Book of Isaiah: Chapter 40-66,” in R. K. Harrison and R. L. Hubbard, Jr., eds., *The New International Commentary on the Old Testament* (Grand Rapids, MI: William B. Eerdmans, 1998), 323.

¹⁵⁸ K. Warrington, *Healing and Suffering*, 52.

¹⁵⁹ F. Brown, S. Driver, and C. Briggs, A. *The Brown Driver Briggs Hebrew Lexicon* (Peabody, MA: Hendrickson, 1996), 318.

only three times out of thirty-four that the metaphorical usage occurred (as of distress of land in Hosea 5:13, Isaiah 1:5, Jeremiah 10:19), not even of a spiritual kind of humanity but of land.¹⁶⁰ It rather seems to support the idea that the suffering of the servant observed in v.6 must be a physical not a spiritual one since it fits well with “the typical ancient Near Eastern understanding of the source of suffering” that physical sickness is a normal consequence of individual sins.¹⁶¹ People first considered the servant suffering because of his own sin based on their preoccupied belief that the sick are sinners. But the reality is “surely he took up our infirmities and carried our sorrows” in our place. As a matter of fact, it is a misnomer to provide a biblical evidence for the figurative interpretation of the passage that strongly and explicitly associates with physical suffering in terms of its context.

The last dispute must involve a longer discussion. Erickson’s attempt to nullify the idea of healing in the atonement generally focuses on the linguistic data from Isaiah 53. His main point is that “the emphasis is on what the suffering servant has carried rather than on how he has carried it.” According to his analysis on the passage, the major Hebrew verbs such as נָשָׂא and סָבַל carry no or little “connotation of vicariousness.”¹⁶² Some confusion is introduced, however, when what Erickson sought to justify appears to be a non sequitur since his research is contradictory to his idea that there are six references to a vicarious bearing of guilt for נָשָׂא.¹⁶³ Additionally, the research of Freedman and Willoughby substantially undergirds the concept of vicariousness as they affirm that “in view of the rite of the scapegoat, one can attribute the following connotations to נָשָׂא in these texts: The Servant suffers as a result of our

¹⁶⁰ F Brown, S. Driver, and C. Briggs, A. *The Brown Driver Briggs Hebrew*, 318.

¹⁶¹ J. N. Oswalt, “The Book of Isaiah: Chapter 40-66,” 386.

¹⁶² M. J. Erickson, *Christian Theology*, 766.

¹⁶³ M. J. Erickson, *Christian Theology*, 766.

sickness (cf. v. 3), he bears its burden, carries it away, and heals us from it (cf. v. 5).”¹⁶⁴ This allows us to see the representative work of the suffering servant in place of “our sickness.” Oswalt also concurs that the two main verbs are “the language of the cult” which is normally associated with the idea of “substitutionary.”¹⁶⁵ The concept of representative atonement, thus, needs to be intentional in terms of the authorial intent when the main verb is used together with the scapegoat (v. 6-7). Lastly, in Motyer’s treatment of “the vicarious suffering of the Servant,” particular attention is given to the emphatic usage of independent pronouns *he* and *we* in order for him to develop his assertion that “Yet *we* is an emphatic pronoun, contrasting with *he* and isolating him in his substitutionary work [in v.4].”¹⁶⁶ Even verse 6 employs a special technic called “palistrophe which begins with *All we* (כָּלָנוּ *kullanu*) and ends with *us all* (כָּלָנוּ *kullanu*)”¹⁶⁷ as they make a beautiful rhyme. These studies help to see that the focal point is on the contrasting pronouns: *him* on which the LORD has laid the iniquity for *us all*. Therefore, it is tenable and even more convincing to put its emphasis on the underlying theme, “the vicarious suffering of the Servant” for all. In fact, this idea is what can be clearly found from the quotation of 1 Peter 2:24. According to Jobes :

As a matter of style, Peter seems deliberately to change the pronouns from the wording of Isa. 53:5 LXX, which he otherwise follows. If his readers are primarily Gentiles, perhaps he is underscoring their inclusion in the people of God by excluding himself as a Jew. In other words, Peter is saying, “The Suffering Servant died not just for *us* Jews, but also for *you* Gentiles.”¹⁶⁸

From the perspective of Peter, the foundation of healing laid in Jesus’ atonement in Isaiah 53 is intentionally extended to the Gentiles from the Jews. This means that

¹⁶⁴ D. N. Freedman and B. E. Willoughby, “כָּלָנוּ” in *Theological Dictionary of the Old Testament*, vol. 10, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry (Grand Rapids, MI: William B. Eerdmans, 1999), 36.

¹⁶⁵ J. N. Oswalt, “The Book of Isaiah: Chapter 40-66,” 386.

¹⁶⁶ J. A. Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 430.

¹⁶⁷ J. A. Motyer, *The Prophecy of Isaiah: An Introduction and Commentary*, 430.

¹⁶⁸ K. H. Jobes, *1 Peter* (Grand Rapids, MI: Baker Academic, 2005), 198.

healing as the redemptive works of Jesus embodied in Isaiah 53 strikes a markedly universal note. The passage is strongly reminiscent of the universal grace for everybody. The resulting theory is supported by many in arguing that Matthew 8:17 which was recorded with special reference to Jesus' healing of the sick – obviously physical healing – evidently concludes that there is healing in the Atonement.¹⁶⁹

5.5.3 Theological Foundations

Yet, admittedly a great danger lurks here for those passages to be misguided or abused to support “the unconditional promise that all believers should be able to claim healing for their illnesses before death.”¹⁷⁰ In fact, this leads to another discussion on some theological misconceptions of healing in the Atonement. One of the most frequently asked question states “if healing works as the same way as it does for spiritual salvation, why is it that healing sometimes does not occur upon request while the spiritual salvation be instantly granted by faith?” Such an argument could not be set aside by mere denial. Understanding that the question is not exegetical but theological, it is necessary to offer an in-depth discussion, concerning two important topics: 1) immediate or progressive salvation and 2) right or privilege.

For Erickson, the process of forgiveness is unconditional and immediate in its process as he views that “we cannot expect, then, that in every case healing is to be granted upon request, as is forgiveness of sins.”¹⁷¹ This may have some truth to it, but it is also reasonable to conclude that spiritual salvation is at the same time both progressive and conditional in a sense. According to Grudem:

¹⁶⁹ Many New Testament scholars agree that Matthew 8:17 deals with physical healing in light of Isaiah 53. See D. A. Carson, “Matthew” in *The Expositor's Bible Commentary*, edited by F. Gaebelein, vol. 12 (Grand Rapids, MI: Zondervan, 1984, p.207; C. L. Blomberg, “Matthew,” in *The New American Commentary*, edited by D. S. Dockery (Nashville, TN: Broadman Press, 1992), 145; C. S. Keener, “Matthew,” in *The IVP New Testament Commentary*, edited by G. R. Osborne (Downers Grove, IL: InterVarsity Press, 1997), 178.

¹⁷⁰ K. Warrington, *Healing and Suffering*, 52.

¹⁷¹ M. J. Erickson, *Christian Theology*, 768.

Both Faith and repentance continue throughout life: Although we have been considering initial faith and repentance as the two aspects of conversion at the beginning of the Christian life, it is important to realize that faith and repentance are not confined to the beginning of the Christian life. They are rather attitudes of heart that continue throughout our lives as life.¹⁷²

This idea is not much different from Erickson's perspective when he seeks to define salvation with three key words: the "beginning," "continuation," and "completion of salvation."¹⁷³ He is aware of three different kinds of groups in terms of defining salvation: 1) "we have been saved," "we are being saved," and "we shall be saved."¹⁷⁴ According to Erickson's theological perception, it is impossible to choose only one to explain salvation. This is because salvation starts from a small dot of the experience of regeneration. However, salvation is such a broad term not to be confined to a small dot. Perhaps it is better conceptualized with numerous small dots of effectual calling, conversion, regeneration, union with Christ, justification, adoption, sanctification, and glorification. Even in the process of conversion and regeneration, repentance and faith function as cardinal factors. This allows us to understand that spiritual salvation is immediate as well as progressive. It is, therefore, of paramount importance to understand that healing as a part of salvation is both instant and progressive in its nature. That is why healing could take place instantly, progressively, or eventually realized in the *parousia*. In this regard, what Blomberg indicates is in agreement:

Inasmuch as the healings consistently function as pointers to God's in-breaking kingdom, one should expect the present blessings of God's reign at times to include miraculous recovery from illness. But to require such healing of God this side of eternity loses sight of the future aspect of the kingdom. Only in the world to come will sickness and death be banished altogether from believers' lives.¹⁷⁵

¹⁷² W. Grudem, *Systematic Theology*, 712.

¹⁷³ M. J. Erickson, *Christian Theology*, 825-948.

¹⁷⁴ M. J. Erickson, *Christian Theology*, 827.

¹⁷⁵ C. L. Blomberg, "Matthew," 145.

Blomberg helps one to understand that healing is *already* started through the nature of God's Kingdom through the works of Jesus but is still *not yet* accomplished as a perfect healing since it will eventually come with the Second Coming of Jesus in a perfect way. That is why the Korean healing movement also emphasizes the simple faith that people can still be healed today as people were healed in the past of the apostolic Church, and that complete healing will ultimately come with the Second Coming of Jesus to take away "all the tears of sicknesses."¹⁷⁶

Whereas salvation must be unconditional in the sense that it is given freely according to God's sovereignty not on human merit, it is still conditional in the sense that a person needs to be aware of, approve, and trust what is prepared by God as grace.¹⁷⁷ Erickson plausibly reasons that a person participates in the salvation passively as viewed in his claim that "salvation is mediated by faith. Faith appropriates the work accomplished by Christ. The recipient is, in a sense, passive in this process."¹⁷⁸ Speaking of the complexity of salvation, one can admit that healing as a part of salvation also requires the faith of the sick not as a simple cognitive awareness of "the work accomplished by Christ." In other words, receiving healing is not like a mechanical reaction that can be unconditionally given upon every request. It should come together with faith and trust that sick people are willing and trusting the request for healing. Likewise, it is not appropriate to think healing in the Atonement provides a foundation of the so-called "instant" and "unconditional" healing upon request. In addition, it needs to be observed that there are many things involved in the process of healing such as faith, repentance, spiritual warfare, forgiveness, God's will, and so on. This means that the idea of healing in the atonement is not to be misunderstood as if it

¹⁷⁶ Seong-bong Lee, *Immanuel Gangdan*, 78-9.

¹⁷⁷ W. Grudem, *Systematic Theology*, 709-17.

¹⁷⁸ M. J. Erickson, *Christian Theology*, 828.

supports the unconditional and instant healing in nature. When the advocates of healing in the atonement emphasize the fact that healing is already provided at Calvary's Cross, it does not mean that healing is already physically placed on the body of the sick. It should involve the process for petitioners to desire and trust the fact that the price for healing was already paid. It does not unconditionally come through a verbal declaration of healing.

Lastly, as healing is believed to be conferred in the atonement, should we consider it as a right for the sick to claim? According to Lee¹⁷⁹ and Cho¹⁸⁰ it was viewed as a right given to the Children of God. In fact, it is important to admit that at the very outset, central to the "Pentecostal" movement is the concept of healing as a right. Simpson, who founded the four-fold Gospel on which Lee and Cho¹⁸¹ based their healing theology also regarded it as a right, when he wrote, "There is no longer need that we should suffer what Christ has sufficiently borne. Thus our healing becomes a great redemption right that we simply claim as our purchased inheritance through the blood of Christ's cross."¹⁸² He continued to support his idea by saying:

Do not merely ask for it, but humbly and firmly claim healing as His covenant pledge, as your inheritance, as a purchased redemption right. Claim it as something already fully offered you in the gospel and waiting only your acceptance to make good your possession.¹⁸³

This appears to be sensational enough to create many disputes. Admittedly, Simpson's use of some aggressive expressions such as "don't merely ask for it" and "firmly claim healing" provided a basic framework within which the adherents of healing in the Atonement could be misunderstood as if they claim the unconditional

¹⁷⁹ Seong-bong Lee, *Buheungui Bigyeol*, 49.

¹⁸⁰ Yong-gi Cho, *Sin Yu Lon*, 230.

¹⁸¹ The influence of the Christian & Missionary Alliance (founded by Simpson) was strong in forming the non-Wesleyan Pentecostal denominations. However, his focus is slightly different from the "Pentecostal" ones. The latter's set has a substantial addition of the spiritual baptism.

¹⁸² A. B. Simpson, *The gospel of Healing* (Camp Hill, PA: Christian Publications, 1994), 27.

¹⁸³ A. B. Simpson, *The gospel of Healing*, 66.

guarantee that whoever asks for healing will get healed. This may have some truth to it, but it is also evident that these words of conviction do not show an extreme idea that God is treated as a vending machine from which they can get whatever they so desired. Simpson's expression creates a dilemma between God's sovereignty and human desire from the two words: "humbly" and "firmly." In fact, the strong belief of Simpson does not go beyond his authority to ask for what is not given. He believed that in general sense, it is God's will to heal the sick most likely in the present time as well as in the *parousia*. However, it does not refer to unconditional healing upon request since it is already conditional that the sick humbly claim the healing from God. This idea is only possible because God is still treated as the ultimate figure who grants the healing. He is still the final approval. Otherwise, there was no reason for the sick to come to God for healing if they believe that healing just works unconditionally. It still includes the process for the sick to get the final permission from God even in the form of claiming it as a request.

It is important to point out that Simpson's healing theology also firmly stands on the grace of God not on human merits as he said that "Everything that comes through Christ must come as grace... If Christ heals, He must do it alone"¹⁸⁴ not because of human requests or of human faith. Therefore, the healing in the Atonement is still by grace in nature and needs to be appropriated by human reaction. Namely, what he meant by "claim healing on request" does not necessarily mean an unconditional guarantee that every sick person will receive immediate healing but simply refers to the basic privilege of Christians who can come and rely on God's will to heal instantly or progressively. However, I concur that the adoption of the terminology of "right" does not serve its theological notion because of its negative connotation carrying the idea that

¹⁸⁴ A. B. Simpson, *The gospel of Healing*, 31.

the divine Healer appears to have no personal voice in the healing process. Thus, it must be better understood as a “privilege” rather than a “right.” This is what can be observed from Cho as he seeks to present various ideas on how to have one’s prayers for healing answered. According to him, prayer for healing is not begging for sympathy but asking for health and a cure that God wants to provide by the shedding of the blood of Jesus.¹⁸⁵ Thus, it is considered as a given “privilege” and “basic right” to Christians.¹⁸⁶ In the Korean healing theology, therefore, healing in the Atonement needs to be viewed as a privilege of God’s children to ask for “what God wants to give” in terms of “what He already prepared for them on the cross.”

Two important aspects of the theological foundation of the Atonement are configured in a simplistic way in the following diagram;

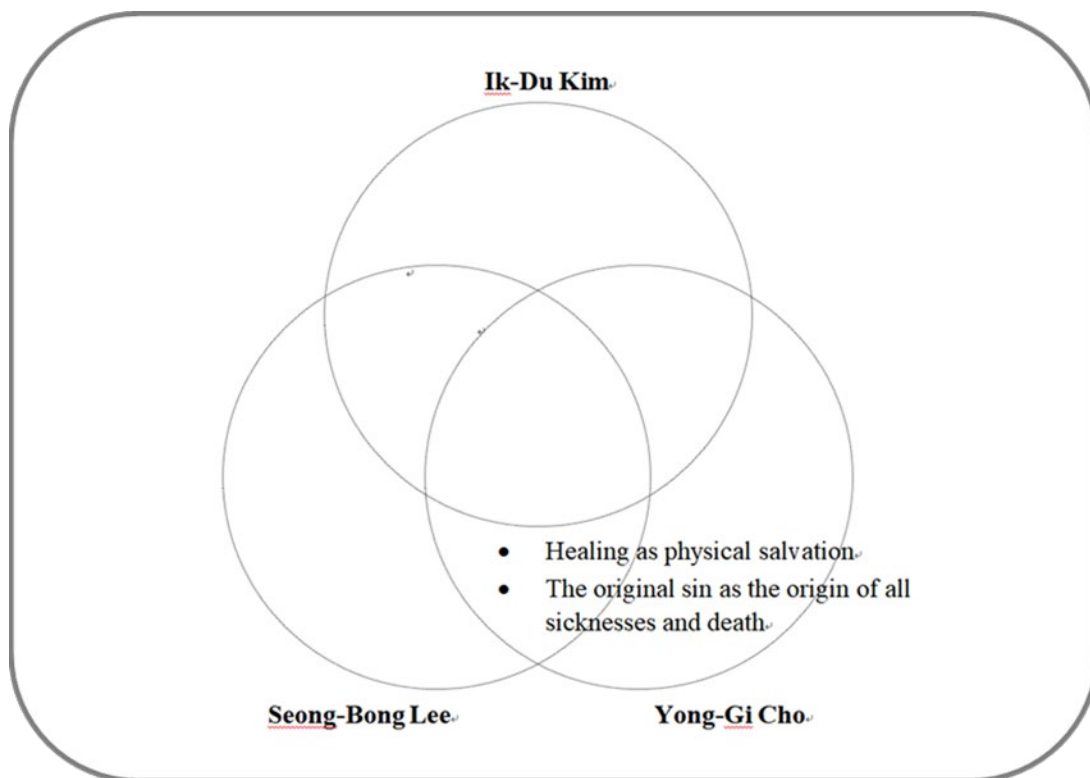


Figure. 5. The Theological Core of the Atonement

¹⁸⁵ Yong-gi Cho, *Sin Yu Lon*, 212.

¹⁸⁶ Yong-gi Cho, *Huimangmokhoe 45 Nyeon*, 223.

5.6 Spiritual Warfare

5.6.1 Power of Satan and Shamanism

The first tenet of the healing theology in spiritual warfare is the belief that Satan/evil spirits are capable of bringing sickness to people. In Kim's theology, evil spirits were portrayed as powerful spiritual entities. For him, evil spirits exist and they can cause some diseases mentally and physically, as claimed in the case of Su-eun Park. According to Kim, she suddenly collapsed when refusing to participate in a Shamanic ritual and the evil spirit of the Shaman caused the problem.¹⁸⁷ In discussing the role of Satan, Lee also contended that sickness can be brought on by Satan.¹⁸⁸ The same point was made by Cho in stating that it is always Satan who supplies a destructive power to illness, whereas God is viewed as the One who gives life and "true healing."¹⁸⁹ In the beginning of Cho's ministry, he considered every physical illness as spiritual warfare against demons¹⁹⁰ although gradually he began to realize that there are other causes of sickness.

This belief in the power of evil spirits to inflict sickness on people was a common Shamanistic belief¹⁹¹ as well as the New Testament reports. Thus many sick people tried to cast out the demon through Shamanic rituals until Christianity had been broadly adopted and spread across Korea. Cho explained this belief in his autobiography:

Among the common people, sickness was largely attributed to evil spirits....the belief that evil spirits caused illness was the basis for stabbing

¹⁸⁷ In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 161.

¹⁸⁸ Seon-bong Lee, *Buheungui Bigyeol*, 48.

¹⁸⁹ Yong-gi Cho, *How can I be Healed?* 100.

¹⁹⁰ While praying for healing for two deaf women, Cho directly command the demon to come out since he believed it caused the lady to be deaf. Hyeong-geun Lim, *Cho Yonggi Moksa Ildaegi: Yeoidoui Moghoeja*, 270-282 and 298.

¹⁹¹ This was observed by some missionaries in their reports on the early Korean Church as shown in the statement that "Formerly we [Korean Christians] believed that evil spirits were angry with people and sent the scourge of cholera as a punishment." See M. W. Noble, "After the cholera: Native testimonies in a Korean prayer meeting," *Woman's Missionary Friend* (January, 1903), 4.

hot needles into an afflicted part to kill the evil spirit supposed to have caused the problem.¹⁹²

As Shamanistic beliefs dominated the Korean society, their destructive power was easily portrayed in a tangible way to the degree that their spiritual existence was physically confined to this world. This led people to the superstitious idea that evil spirits could be affected by physical materials as much as they can make a vicious impact upon this physical world: there are several things that demons were believed to be afraid of such as the colours of red and yellow, the sound of a drum and metal, yelling, spicy smells and tastes, and a painful feeling through hot and sharp things. So those elements were broadly used in Shamanic practices to prevent sickness and to get healed of diseases.¹⁹³ This notion obviously originated in the unique cultural and religious context of Asia.

There are numerous deities present in Shamanism such as the spirits of the dead ancestors¹⁹⁴ and good and evil gods that were believed to live in the material world, residing in such places as rocks, trees, ground, sky, and sea.¹⁹⁵ The diagram below presents information by which we can notice the importance of Shamanism as a crucial key to understanding the soul of the Korean culture.

¹⁹² N. L. Kennedy, *Dream Your Way to Success*, 101-2.

¹⁹³ According to a Korean book written in 1849 by Seok-mo Hong to explain Korean monthly events and their traditions, this ritual is believed to have originated from a tradition in the Warring States in ancient China which dates in BC 770-221. Seok-mo Hong, *Dongguksesigi* [Monthly Events and Tradition of Korea] (1849) in “Aekmagi” [Exorcism] Wikipedia <https://ko.wikipedia.org/wiki/%EC%95%A1%EB%A7%89%EC%9D%B4> (accessed March, 2016).

¹⁹⁴ This has led many Korean people to ancestor worship. They believed that the spirits of the dead ancestors returned to their houses after their deaths and lived in their ancestral tablets. They were believed to be powerful spiritual beings who could cause fortune and misfortune in their families. See D. L. Gifford, *Joseonui Pungsokgwa Seongyo* [The Customs of Korea and Missions], trans., Hyun-nyo Shim (Seoul, Korea: Institute for Korean Church History, 1995), 61-8

¹⁹⁵ R. E. Shearer, *Wildfire: Church Growth in Korea*, 30.

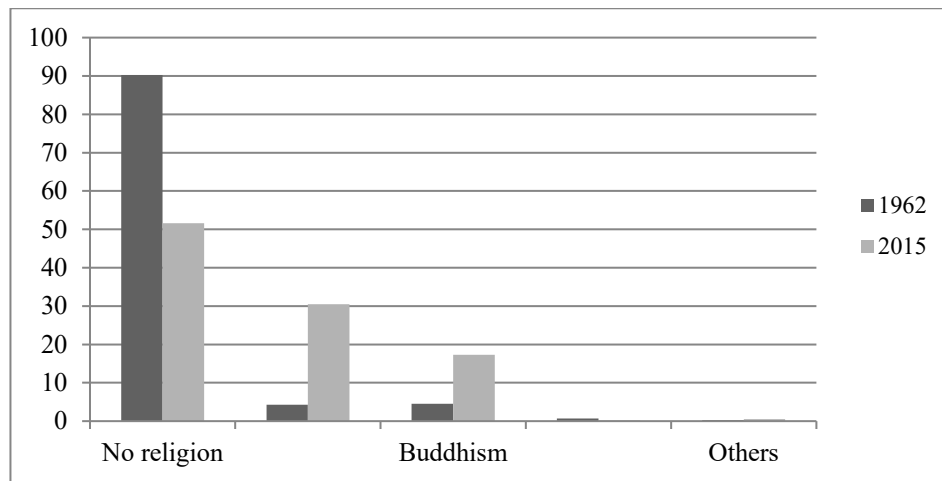


Figure. 6. Comparison of Korean Religions in 1962 and in 2015¹⁹⁶

Figure 6 presents interesting data as Shearer believed that, in 1962, “ninety percent of the Korean people are not religious is far from the truth.”¹⁹⁷ According to a Canadian missionary, James Gale, the most powerful religious belief system, Shamanism, was hardly recognized by many missionaries since it was deeply permeated into most Korean people's daily lives.¹⁹⁸ Shamanism's influence was well observed by Lillias S. H. Underwood, who was an American physician and the wife of the first Presbyterian missionary to Korea, H. G. Underwood. For her, Shamanism was the most potent and widespread superstition in the heart of the Korean people.¹⁹⁹ This information proves the fact that most Koreans did not regard Shamanism as a religion either, but rather as part of their lives, although believing in supernatural powers.²⁰⁰ This is a vital evidence showing how Shamanism could have been so predominant in

¹⁹⁶ The statistics indicates the percentages of Korean religions in the years of 1962 and of 2015. The data in 1962 is based on R. E. Shearer, *Wildfire: Church Growth in Korea*, 29, and the data in 2015 is based on “2018 Hangukeu jonggyo hyeonhwang” [The statistics of Korean religions in 2018] issued by Ministry of Culture, Sports and Tourism at https://www.mcst.go.kr/kor/s_policy/dept/deptView.jsp?pSeq=1731&pDataCD=0406000000&pType=03

¹⁹⁷ R. E. Shearer, *Wildfire: Church Growth in Korea*, 30.

¹⁹⁸ James S. Gale, *Korian Seukechi* [Korean Sketch], trans. Mun-pyeong Jang (Seoul: Hyeonamsa, 1979), 252-3.

¹⁹⁹ Lillias S. H. Unnderwood, *Eondeoudu Buinui Joseon Saenghwal* [The life of Mrs. Underwood in Korea], trans., Cheol Kim (Seoul: Tree deeply rooted Publisher, 1984), 22.

²⁰⁰ “No religion” in 2015 can also be understood in the same manner in the sense that many Korean people may be still religious, and their faith centres on some idols such as money and ego as a result of the growth of materialism and secularism in South Korea.

Korea, as religion had been present in the *minjung* (the masses). As we try to comprehend how Shamanism has influenced the other religion by 2015s, the diagram apparently indicates the decrease of non-religious Koreans after 1962 in comparison to the increase of other religions in 2015.

This is very representative data indicating that Shamanism was the perfect preparation for the reception of foreign religions. In reference to this religious context, the preeminent fact is that the other religions were influenced, not only by an increase of membership, but also through its belief system.²⁰¹ The significance of Shamanism is clarified in the statement of Sung-bum Yun, who seeks to develop Korean theology on a groundwork of Shamanism. His research helps to understand the most unique aspect of Korean Shamanism: the Korean Shamans functioned as “priests,” “prophets,” and people of “medicine,” and “entertainer,” while most Shamans in other countries only perform the first three functions.²⁰² The fact that recreation has been a commitment of Korean Shamans for centuries implies that they have been striving to make the *minjung* pleased. Korean Shamans have typically stayed together with the *minjung* as friends, not simply served as isolated religious authority figures. They are not only religious leaders, but also comrades who have closely influenced Korean society in untold ways. It, therefore, seem to be true that the significance of Shamanistic influences to the Korean Church cannot be ignored by mere denial or rejection.

Although the understanding of evil spirits and their powers appears to be connected to the specific context of Shamanism, it is still a biblical idea that demons exist and are capable of bringing harmful influences over people – spiritually, emotionally, and physically. It is certain that “the reality” and “activity of demons” are

²⁰¹ D. J. Adams, *Christ and Culture in Asia*, 67.

²⁰² Sung-bum Yun, *Hankuk Jongkyowa Hankukjeok Kidockyo* (Korean Religion and Indigenous Christianity), vol. 1, *Yun Sungbum chunjib* (Seoul, Korea: Gam Sin, 1998), 146.

clearly witnessed in the Bible.²⁰³ Ryle sees Matthew 8:28-34 as evidence testifying that “There is an unseen spirit always near us, very powerful and full of endless malice against our souls.”²⁰⁴ However, some do not want to put too much stress on the demonic power by arguing that “Demons are real, but their reality is mere illusion in the presence of the ontological absoluteness of God. They can only be but the mere whisper of reality....Demons can only terrorize those who attribute to them the power to do so.”²⁰⁵ This idea is even further developed to its extreme by Gilbert to the point of considering the demonic power not as realistic but symbolic when he claims that “the image of spiritual warfare is but one of a number of metaphors that are used in Scripture to characterize the Christian life.”²⁰⁶

A question to answer is “are demons just mere whispers?” Dickason regards demons as spiritual beings utilizing their “destructive” power with: “dumbness (Matt. 9:32-33), blindness (Matt. 12:22), deformity (Luke 13: 11-17), and convulsive fits (Matt. 17:15-18).” They are also believed to “drive men to self-inflicted injury (Mark 5:5; 9:22) or to destroy others (Rev. 18:2, 24). They may directly slaughter men (Rev. 9:14-19)....some suicidal manias come from their treachery (Mark 9:22).”²⁰⁷ These informative biblical passages show that demons are not figurative entities but powerful spiritual beings whose malicious influence is real in the world. Despite the reality of all those physical afflictions that can be caused by demons, it is not assumed that believers need to be afraid of their destructive power. The danger that may be aroused here is a possible misconception of spiritual warfare against demonic principalities and powers.

²⁰³ C. F. Dickason, *Demon Possession & the Christian*, 21.

²⁰⁴ J. C. Ryle, *Matthew: Expository Thoughts on the gospels* (IL: Crossway Books. 1993), 61.

²⁰⁵ P. J. Gilbert, “Spiritual Warfare,” in W. A. Dyrness & Veli-Matti Karkkainen, eds. *Global Dictionary of Theology* (Nottingham: Inter-Varsity Press, 2008), 850.

²⁰⁶ P. J. Gilbert, “Spiritual Warfare,” 850.

²⁰⁷ C. F. Dickason, *Demon Possession & the Christian*, 29.

A dualistic perspective that equates demonic powers with that of God is not what the Bible testifies. It should be recognized that “Mighty as he [devil] is, there is someone even mightier. Although he is set on doing harm in the world, he can only work by permission.”²⁰⁸ Mallory accentuates the most crucial fact: “Satan is not powerless, but his power has been broken” (Mark 3:27).²⁰⁹ Additionally, Satan and demons are all under the sovereignty of God.²¹⁰ It is viewed that God sanctioned “demon powers to correct defection (1 Tim. 1:19-20) or immorality (1 Cor. 5:15)” so that “through difficulties inflicted by them, the believer may grow in discernment (Job 40:1-3; 42:1-6) and learn to trust God more thoroughly (2 Cor. 12:7)”²¹¹ Thus, demons should be recognized as the powerless fallen angels who is certainly subject to God’s power.²¹² Likewise, the Korean healing theology of spiritual warfare deals with demons as the real spiritual entities who can bring sickness to people but can always be overcome by the power of God.

Apart from the first characteristic of spiritual warfare explored above, the discussion of what Kim, Lee, and Cho shared can be summed up as follows: 1) ministry as a salvific spiritual warfare (for Kim and Lee), 2) the belief that Christians can be demon-possessed (for Kim and Cho), and 3) Satan is not the originator but a mere supplier of sickness (for Lee and Cho). For further discussion, the three healing practitioners faced some practical challenges believed to be brought about by evil spirits. Kim’s conversion was related to the spiritual battle against an evil spirit called *Cheonjadaegam*.²¹³ His ministry in Sincheon was described as “a holy fight.”²¹⁴

²⁰⁸ J. C. Ryle, *Matthew*, 61.

²⁰⁹ G. E. Ladd, *A Theology of the New Testament* (Grand Rapids, MI: William B. Eerdmans, 1974), 64.

²¹⁰ G. E. Ladd, *A Theology of the New Testament*, 333.

²¹¹ C. F. Dickason, *Demon Possession & the Christian*, 30.

²¹² G. E. Ladd, *A Theology of the New Testament*, 65.

²¹³ *Cheonjadaegam* is one of gods that were worshipped in the Shamanistic context of Korea. The word, *daegam* appears to be originated from the vocational term referring to those officers who had at least the third position of the eighteen ranks of the *Joseon* dynasty. This was later developed into a religious word

Moreover, Kim's spiritual warfare took place when he tried to spread the gospel to idolaters who had a Shamanistic belief. When it comes to Lee's perception of spiritual war, it is not as narrow as the battle against sickness alone. It is rather inclusive of the salvific works and Satan uses sickness as a tool to impede the expansion of God's Kingdom. Cho echoes Lee's perspective while his idea is quite straightforward:

Wherever we go, we meet the strongholds of the enemy – of Satan. Every town has its own devil. If I ever would like to establish a church in a certain area, I have to challenge that power first. If I can defeat the devil, then I can build a church.²¹⁵

In discussions of spiritual warfare by Kim, Lee, and Cho, it was commonly observed that when the gospel is proclaimed in areas where Christianity was less exposed or not yet introduced, the level of disturbance of spiritual enemies is greater than in other places. This perception does not sound like a preposterous idea in the sense that demons were usually associated with the idolatry of non-believers²¹⁶ and that “idolatrous activity is energized by demons” to oppose the “reception of the gospel that Christians are to spread” (Luke 8:12).²¹⁷ Although this theological notion may sound similar to what is known as “territorial spirits”²¹⁸ the salient point is that Satan's efforts in hindering the evangelists from spreading the gospel is felt in a realistic way and felt greater. This, however, raises a question of its theological justification on the fact that Satan is believed to be confined to its geographical location. My only major concern

that was combined with other modifying terms to name various gods with their distinctive roles of conferring fortune, misfortune, protection, health, wealth and so on like in ancestor worship. See <http://folkency.nfm.go.kr/kr/topic/detail/1273>; <https://terms.naver.com/entry.nhn?docId=547620&cid=46622&categoryId=46622>, and In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 144.

²¹⁴ According to In-seo Kim, the process of the propagation of the gospel is like a holy fight for early Christians. See In-seo Kim, *Kim Ik-Du Moksa SoJeon*, 161-4.

²¹⁵ Yong-gi Cho, *Expand Your Horizon*, 52.

²¹⁶ C. S. Keener, *A Commentary on The gospel of Matthew* (MI: William B. Eerdmans, 1999), 281.

²¹⁷ C. F. Dickason, *Demon Possession & the Christian*, 67.

²¹⁸ This idea is developed and introduced by Peter Wagner. A territorial spirit refers to an entire hierarchy of demons whose power is over the people of a region. It is believed that those demons are hovering and dwelling in specific geographical territories. See C. P. Wagner, *Territorial Spirits* (Shippensburg, PA: Destiny Image Publishers, 2012).

about the concept of territorial spirit is its tendency to physically visualize the presence of evil spirits while they are still spiritual entities. It does, therefore, raise doubts regarding the idea that the spiritual beings are confined to certain geographical locations although my concern does not negate the theological notion that there can be greater sense of a spiritual enemy's attack and hindrances from expending God's Kingdom especially in the mission fields where Christianity has never been introduced or has not been broadly accepted. As Jones already pointed out that it is a practice of Shamanism for Korean to spiritualize all natural things,²¹⁹ it may be argued, of course, that it comes with a danger of blurring the distinctions between the spiritual and physical worlds. Whether spiritual entities are considered like physical ones or the other way around, either idea can easily lead Korean Christians to a too much simplified belief where God or Satan are considered to be physically finite entities confined to this world. Despite the help of a territorial spirit to feel the reality of spiritual warfare against Satan in a practical way, this often comes at the expense of virtually confusing believers. There apparently is a theological imprecision that still necessitates an exhaustive study in a much more systematic way to provide a clear understanding of how the "entire hierarchy of demons" can be present in this physical world as they are still spiritual ones.

5.6.2 Supplier of Sickness

The second theological concept shared between Lee and Cho but insignificant to Kim²²⁰ is their understanding of Satan as the *only* supplier of sickness not its originator.

²¹⁹ G. H. Jones, "The spirit worship of the Koreans," *Transactions of the Korea Branch of the Royal Asiatic Society* 2 (1901): 37–58.

²²⁰ It is hard to argue that Kim believed it is always evil spirits who supply the destructive power of sickness. His healing theology of suffering appears to be more associated with the notion that "sin always leads to sickness" rather than "Satan always leads to sickness" in spite of his awareness that Satan can bring sickness to people. In this respect, it needs to be observed from Lee and Cho that their healing theology laid a concrete argument that there must be something between sin (the cause) and sickness (the consequence), and Satan is believed to be its supplier while Kim's attention was not substantially given to the topic.

In supporting this idea, Lee contended that “sickness is the wage of sins and it comes from Satan.”²²¹ This idea is in line with Cho’s interpretation of Romans 6:23. He comments that the passage “teaches us that the invisible root of sickness and disease is sin....Through this sin, ‘the power of death, that is, the devil’ (Heb. 2:14) incessantly provides sickness with life and strength, to drain life by endless amounts of pain and suffering.”²²² It is clear to Lee and Cho that Satan is not the one who created sickness and death but is considered as their supplier. This idea helps one not to be afraid of Satan as he is viewed as a simple delivery man of suffering while God appears to be in control of the entire situation. This lesson should remind those who often emphasize the destructive power of Satan, of the fact that the greater power to bind him was already provided through the finished works of Jesus on the Cross.

In dealing with spiritual warfare, there was another agreement between Kim and Cho that Christians can be demon-possessed especially from the perspective of Kim. In Kim’s healing of a demon-possessed man, it was reported that “although the son believed in the Lord, such symptoms appeared because he had harboured corrupt thoughts in his heart.”²²³ This became evidence for Kim’s argument that those who already believe in God – normally called Christians – can be demon-possessed. Although this would be another topic that needs further discussion, Cho’s theology could briefly touch the core issue. For Cho, two terms describe the sickness brought by Satan. He notes that although it is always Satan who supplies the destructive power of every sickness, “it is seldom because Satan enters the human body that people get

²²¹ See Seong-bong Lee, *Buheungui Bigyeol* [The Secret of Revival] (Seoul: Word of Lifebooks, 1993), 49 and Seong-bong Lee, *Sarangui Gangdan* [The Pulpit of Love], 151. However, Lee also presented other causes of sickness such as carelessness, overwork, immoderation, God’s punishment, training for blessings, for God’s glory. See Seong-bong Lee, *Buheungui Bigyeol*, 48.

²²² Yong-gi Cho, *Suffering, Why Me?* 13.

²²³ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 2008, 49.

sick.”²²⁴ When Satan enters a human body causing sickness, it is understood as “possession” while “influence” refers to the case of sickness due to any reasons other than spiritual. In other words, in nature, it is always Satan/demons who supply the mental and physical sickness, but the concept of “direct and indirect” should be discussed separately to see whether diseases can be of an indirect influence or of a direct possession of Satan over a human body.

As this section discusses what theological frameworks characterize the healing theology of spiritual warfare for Kim, Lee, and Cho, the following diagram reiterates six components of the Korean healing theology;

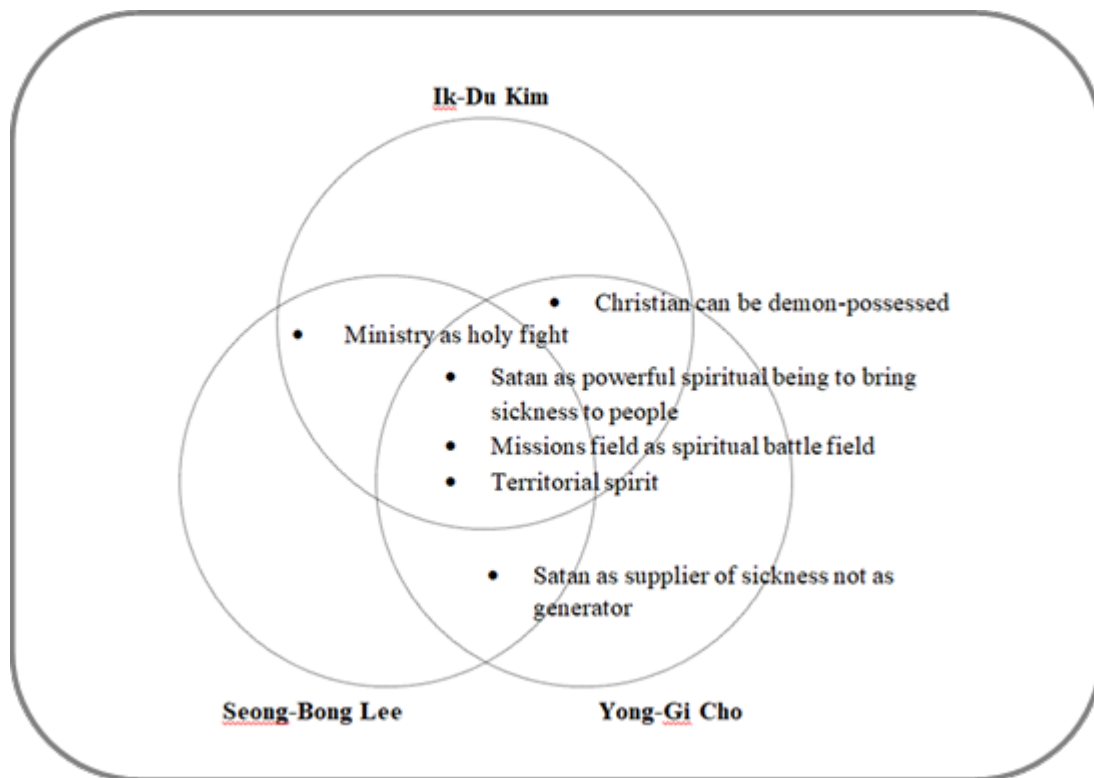


Figure. 7. Theological Core of Spiritual Warfare

²²⁴ ITI, *Yoido Kyohoei Shinanggwa Shinhak* 2, 202.

5.7 Pneumatology

5.7.1 The Holy Spirit *in* Power

Generally speaking, the theology of the Korean healing movement – regarding the BHS – had two pillars: 1) Healing given as an empowerment of the Holy Spirit for the expansion of God’s Kingdom, and 2) The Holy Spirit as the divine Healer not as the power *itself* to heal. What could be commonly observed from the three healing practitioners is the emphasis on the roles of the Holy Spirit that results in the spiritual endowment of signs and wonders for the Kingdom of God. When his healing practice was mostly associated with “the power of the Holy Spirit,”²²⁵ Kim believed that the BHS is given to serve God. As seen in his preaching on “Let’s serve the Lord by receiving the BHS,”²²⁶ Kim conceptualized the BHS as instrumental for the propagation of the gospel. For Lee the BHS was first viewed as one of the methods of divine healing.²²⁷ This idea is straightforward in his argument:

When the Holy Spirit who was promised to be sent has come, He has established churches in every place for two thousand years as the era of the Holy Spirit. He made a brazen-faced rascal like me repented, regenerated, sanctified, and endowed the life and power of heaven to spread the gospel to the ends of the earth.²²⁸

While the Holy Spirit was seen to be associated with a Christian life of repentance, regeneration, and sanctification, it is Lee’s last point that the power of heaven like healing is to be endowed for the expansion of the Kingdom of God. There is not much difference in Cho’s belief that “Special power to serve God comes with the BHS.... It is given to empower the process of spreading the gospel to save souls.”²²⁹ The healing theology of the three focuses the role of the Holy Spirit as it was markedly

²²⁵ “Pyeongyang Gwadung” *Yesugyosinbo*, December 15 1908, 218.

²²⁶ Seong-ho Lee, ed., *Kim Ik-Du Moksa Seolgyo Mit*, 62-3.

²²⁷ Seong-bong Lee, *Buheungui Bigyeol*, 48.

²²⁸ Seong-bong Lee, *Sarangui Gangdan*, 159.

²²⁹ ITI, *Yoido Kyohoei Shinanggwae Shinhak* 2, 70.

observed in the missional evaluation of the three that numerous people came to God through their healing ministries. It is, therefore, important to know that in the Korean healing theology, the BHS works not only in the process of regeneration and sanctification, but also in the process of empowering people to be effective witnesses for the expansion of God's Kingdom.

5.7.2 The Holy Spirit not *as* Power

Believing in the healing power of the Holy Spirit, the three healing practitioners rejected the notion that the Holy Spirit is like a special power to heal. This formed a clear theological notion of “in not as” which means the Holy Spirit comes *in* power not *as* power to heal. For Kim, the Holy Spirit is the One from whom the final approval for healing should be granted.²³⁰ In other words, it is not a thing or mere power to heal but a personal Being who oversees the process of healing as an authoritative divine figure. In this sense, the Holy Spirit and the healing practitioners' relationship is the key to having a successful request for healing.²³¹ In Lee's statement that one can spread the gospel through signs and wonders, particular attention was given to the modifying words: the Holy Spirit.²³² It can be extracted from Lee's point that the Holy Spirit is accredited as the One who confers the miraculous signs and wonders of healing. That is why for Lee, encountering with the Holy Spirit is not a spiritual experience that should be proved through physical evidence such as “shaking of the body, seeing, smelling, or hearing something special,”²³³ but the Holy Spirit was understood as a Person who guided Lee

²³⁰ The Korea Institute for Advanced Theological Studies, ed., *Kim Ik-Du: The D.L. Moody of Korea*, 116-7.

²³¹ It is also interesting that there are minimal relational aspects between gods/spirits and Shamans. The healing process in Shamanism is not relational but functional. The Shamanistic rituals are the way of borrowing power, which is supposed to be much stronger than that of the evil spirits believed to cause sickness. See Eun-seok Yun, “Hanguk Godokgyoui Musoksinange Daehan Taedo Yeongu” [A Study on the Attitude of the Korean Christians toward Shamanism] (Ph.D. Thesis, Seoul Theological Seminary, 2017), 340.

²³² Seong-bong Lee, *Sarangui Gangdan*, 48.

²³³ Seong-bong Lee, *Sarangui Gangdan*, 48.

in his spiritual life.²³⁴ As Kim and Lee contributed to the discussion of who the Holy Spirit is, Cho's perspective was further developed to present a significant insight:

But I said, "Oh, God I have the Holy Spirit. I'm born again. I have the Holy Spirit in me. I've received the fullness of the Holy Ghost so I have the experience, too. But, Holy Spirit, do I need more?" Then the stern rebuke came to me...The Holy Spirit is more than an experience. The Holy Spirit is an awesome Person and you have never lifted His personality.²³⁵

As clearly stated in Cho's perspective, while the Korean healing movement gives great credit to the Holy Spirit for divine healing, the Holy Spirit is not a healing power but a divine *Healer*. Cho, together with Kim and Lee, contributed to developing the Korean type of Pneumatology by redirecting the great attention given to the spiritual empowerment such as signs and wonders to the fellowship with the Holy Spirit as the Giver of the signs and wonders.

Korean healing theology is aware that the Holy Spirit has been desired for many in a functional way to exercise healing. Sometimes it is true that the Holy Spirit was misunderstood as if He is a kind of impersonal entity such as the wind, breath, fire, and so on. That is why in the process of healing practices, the Holy Spirit could be misguided as a thing controlled by human desire or command. In this respect, what Kim, Lee, and Cho argued could remind the "Pentecostal/Charismatic" groups of who the Holy Spirit is. In this respect, Cho's explanation is enlightening:

Many people do not know the meaning of fellowship with the Holy Spirit. They say they are born again and have received the baptism in the Holy Spirit. They have experienced the power of the Holy Spirit in ministry...But God changed my attitude and showed me that the Holy Spirit is more than the Spirit of being born again, more than the Spirit of power. He's a person – but a person who lives inside me. To live with a person means to have fellowship with the person. It means recognition of each other. It means intimate fellowship and communication.²³⁶

²³⁴ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 65.

²³⁵ Yong-gi Cho, *Expand your Horizon*, 62-3.

²³⁶ Yong-gi Cho, *Successful Home Cell Groups* (Seoul: Seoul Logos, 1997). 120.

The BHS should not be treated as a mere spiritual experience that takes place during a certain period. The spiritual experiences, that sometimes accompanied with supernatural signs and wonders, are the consequences of encountering the Holy Spirit. What we have often been told in relation to “But you will receive power when the Holy Spirit comes on you (Act 1:8)” may not, therefore, lead one to too much simplified belief that the Holy Spirit comes only in/for power. A great danger that lurks here is that when people pay too much attention to the healing power and not its Giver, there is a great temptation of enjoying the BHS as religious ecstasy. It is a strong reminder of the Korean healing theology that the BHS must be understood as relational not functional. The Korean healing theology of “in not as” must continue to remind the cessationists that the Holy Spirit comes *in* power and the Pentecostals/Charismatics that the Holy Spirit does not come *as* power to heal. The Holy Spirit is the divine healer.

The teaching of the three on the BHS is represented in the following diagram;

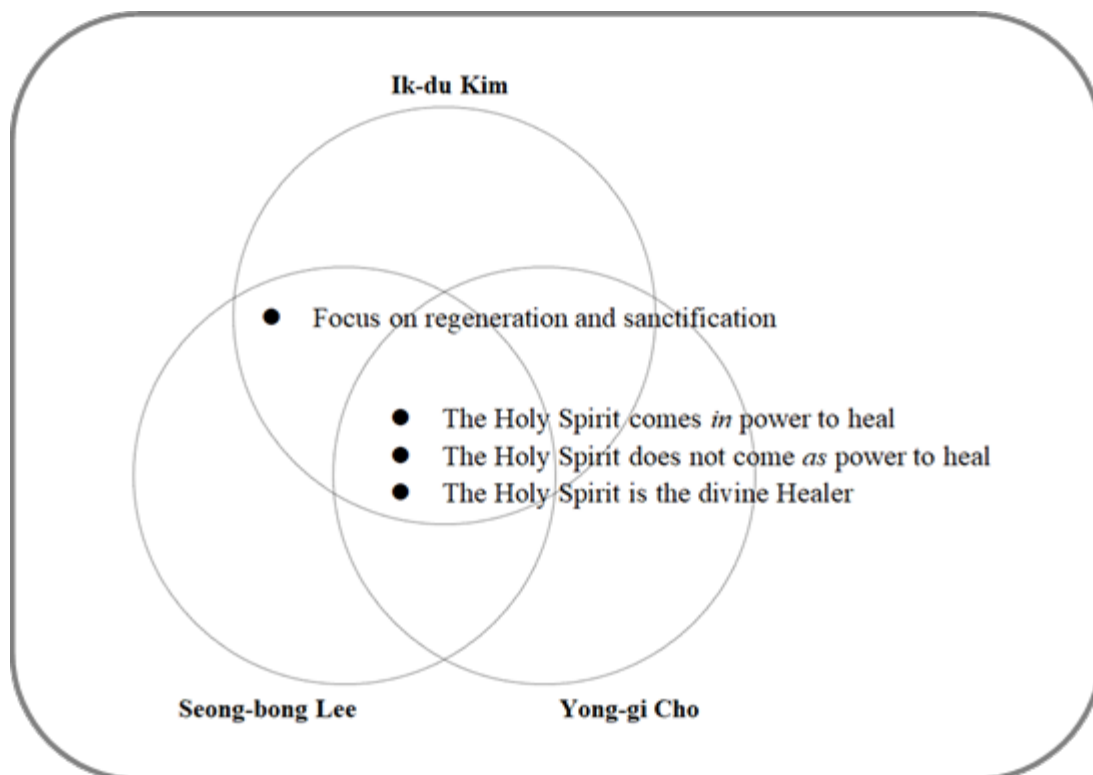


Figure. 8. Theological Core of the BHS, the divine healer

5.8 Han and Emotional Healing

It is important to understand the contexts of the Korean Church, as the research explores the last theological core of the Korean healing movement. The Korean healing movement developed an essential aspect of divine healing, that divine healing is not only physical recovery but also a holistic restoration, including the emotional healing of *Han*. This holistic approach to divine healing was formed in the specific context of the suffering Korean Church. The following chart highlights the backgrounds of the three healing practitioners.

Year	Kim	Lee	Cho	Social Context
1870	Birth (1874)			
1890	Failure in the state Exam (1890) Marriage (1893)			
1895				
1900	Conversion (1900) Pastoring: 1 st Jaeryeong church (1901) 2 nd Sinchoen church (1901-23)	Birth (1900)		Wonsan Revival (1903)
1905	B-School(1906-10)			Pyeongyang Revival (1910)
1910	300 members, Revival meetings started, B-school graduation (1910) Ordination (1910) Healing ministries started (1911)			Japanese Occupation (1910-45)
1915	Many Revival meetings started (1919)	Marriage (1918)		* Failure of the Independence Movement followed by severe persecution on the Korean

				Church (1919)
1920	800 members (1920) General sup. (1920) Left Shinchoen Church (1923)	Peristitis contracted (1920) Conversion (1920)		
1925		B-School (1925-28) 1 st Suwon church (1928)		
1930		2 nd Mokpo church (1930)		
1935	3 rd Namdeamun church (1936) 4 th Sungdong church (1939)	Ordained (1932) 3 rd Sineuju church (1936-37) Circulating National Revival Meetings (1937-39) Study in Japan (1939)	Birth (1936)	
1940	Joined Shrine Worship (1940) Forced to resign (1942-45)	Evangelism in Manju (1941-45)		
1945	Joined KCF (1946)			Communist Persecution (1945-1950)
1950	General Sup. of KCF (1949) Death as martyred (1950)	Immanuel Commando (1954-55)		The Korean War (1950-53)
1955		Jubilee Revival (1955-56) Jubilee evangelism (1957) U.S.A evangelism (1959)	T.B. contracted & conversion (1955) B-school (1956-58) 1 st tent church (1958)	The War-torn context
1960			2 nd Seodeamun church (1961) Ordained (1962) 3 rd Central church (1962) Cell group (1964) Marriage (1965)	
1965		Last sermon at	7,750 members	

		the general council (1965) Death (1965)	(1967) General Sup. (1966) 10,000 members (1973) New Church building at Yoido (1973) Pray Mountain (1973) World Largest Church with 200,144 members (1981) Daughter churches (1980) Church name changed (1984) Cult dispute started (1983) World Missions, Media evangelism, Social gospel, Guinness as the world largest church with 700,000 (1992) Withdrawal of cult dispute (1994) Step down as emeritus (2008)	
1970				
1975				
1980				
1985				
1990				
1995				
2000				
2005				
2010				

Figure.9. Biographical Data and Brief Social Context of Korea

5 . 8 . 1 The Suffering Context and Emotional Healing

One of the most interesting and important characteristics in the theology of the Korean healing movement is that healing has played a significant role in sustaining those who were oppressed and marginalized as the Korean Church suffered from various trials caused by the Japanese colonization and the Korean War. For Kim, Lee, and Cho, healing is not simply confined to the physical body. It rather includes holistic

restoration resulting from miraculous works of the immanent God, the Holy Spirit. That is why healing ministries of the three healing practitioners are not meant to be understood as mere records of healing but should be explored and evaluated from the context of the Korean Church to acknowledge divine intervention for the suffering Korean Church. The general backdrop of the Korean healing movement is different from that of the Pentecostal/Charismatic movement in North America. The Korean Church has gone through an unutterable history of extreme disappointment and suffering. As Figure. 9. of the three healing practitioners indicates, Kim started leading numerous revival meetings from 1919 although he was already engaged with some healing ministries since his Bible school year in 1910. The year of 1919 when the Independence Movement failed is depicted as a crisis for the Korean Church²³⁷ and a hopeless time filled with frustration caused by “a sense of emptiness,” “sufferings,” and “anxiety”²³⁸ due to the persecution growing fiercer and more general soon after. In this regard, it was proved by the Miracle Witness Committee²³⁹ of Kim’s healing ministries that Kim’s healing was the revelation of God’s special comfort and strength that testified God’s presence for the persecuted and marginalized people struggling with poverty, tribulation, and suffering during this time.²⁴⁰ In this context, Kim’s healing movement helped not only the suffering people with their physical diseases but also the broken-hearted who lost hope since the loss of their country.²⁴¹ The healing movement of Kim brought mental and spiritual relief and cure of the sufferers together with physical healing.

²³⁷ Seong-Ho Lee, ed., *Kim Ik-Du Moksa Seolgyo Mit Yakjeonjib*, 123.

²³⁸ Doek-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong Iyagi*, 424.

²³⁹ The first part of the full text of the foreword that Im wrote after the investigation on Kim’s healing ministries is provided in Appendix 4.

²⁴⁰ Taek-kwon Im, *Joseon Yesugyohoe Ijeogmyeongjeung*, 1921, 3-4.

²⁴¹ Jang-hyun Ryu, *Hangukui Seonglyeongundonggwa Yengseong*, 95.

The time of Lee and Cho seems worse than Kim's since people suffered distress both from the Japanese occupation (1910-1945) and the Korean War (1950-1953). When Lee embarked on his revival ministries in 1938, people groaned under the Japanese tyranny such as shrine worship, a compulsory manpower draft, military sexual slavery, compulsory labour, and being forced to change into Japanese names. In describing the challenges of this context, Kang aptly views Lee's ministry as what brought "joy," "peace," "courage," and "hope" to the oppressed people.²⁴² This was fairly observed in the report of Lee on his revival meetings conducted right after the Independence Day in 1945. He said, "all the oppressed with hunger and thirst under the Japanese rule were filled with joy, and wherever I went spiritual fire was kindled" resulting in bringing people to Jesus.²⁴³ Lee provided an appropriate ministry for the oppressed people to be healed not only of their physical illness but also of emotional wounds experienced in their hearts.

The situation was even worse when Cho pioneered his first church at *Deajo-dong*, the poorest slum of Seoul in 1958. One of the most repeated ministries of Cho was to lead dying people to the Lord including mothers suffering from excessive bleeding after giving birth. This context gave a rise to the establishment of Cho's healing theology to bring the good news of salvation to the suffering people in a holistic way as seen in his words: "I have felt I need the gifts of healing while seeing people dying."²⁴⁴ What Cho endeavoured to show the suffering Korean Church was not a simple event of divine healing but a message of hope. His message of hope was developed from the desolate

²⁴² Geun-hwan Kang, "Lee Seong-Bong Moksau Buheungsayeok," 138.

²⁴³ Seong-bong Lee, *Malo Mothamyeon Jukeumeuro*, 97.

²⁴⁴ Yong-gi Cho, *Nau Gyohoe Seongjang Iyagi*, 74.

situation of Korea after the War for “a despairing and hopeless people”²⁴⁵ and eventually brought emotional healing together with physical comfort.

To have an understanding of the emotional healing for the suffering Korean Church, one needs to examine a key terminology underlying the suffering souls of the oppressed in Korea called *Han*.²⁴⁶ *Han*, the typical soul of the Korean, translates as “wandering souls,” which are filled with anger, bitterness, and resentment, because of the unjust death of people.²⁴⁷ In his broad definition, Adams explains *Han* as “an accumulation of suppressed” and “condensed experiences of oppression,” and he continues to list socio-political factors that historically have induced *Han* in the four-fold concept: 1) oppression by powerful nations, 2) tyrannical rulers, 3) oppression of women because of Neo-Confucian laws and customs, and 4) hereditary slavery.²⁴⁸ Jeong also presents a similar view in defining *Han* “as the diseased hearts of people who are physically or psychologically associated with the suffering of survival created by wars, patriarchal suppression, poverty, and sicknesses in Korean history.”²⁴⁹ Throughout Korean history, *Han* has been culturally, socially, politically, and economically formed. As Adams points out above in the way *Han* could have formed, one can understand the reason why *Han* has broadly spread into most Koreans’ minds. The significance of *Han* can be noticed when one pays a special attention to its uniqueness. According to Kwon’s claim, *Han* appears in no other Asian countries, only in Korea.²⁵⁰ This argument is, of course, not entirely true because minorities in

²⁴⁵ A. H. Anderson, “A ‘Time to Share Love,’” 150.

²⁴⁶ For *Minjung* theologians, *Han* often has a political connotation, as was Liberation Theology. As an exemplary work written on the incorporation of *Minjung* theology to Pentecostalism concerning *Han*, see Dong-yun Koo, *Baptism in the Holy Spirit: An Ecumenical Theology of Spirit Baptism* (MD: Lanham, University Press of America, 2003).

²⁴⁷ Soo-young Kwon, “How Do Korean Rituals Heal?: Healing of *Han* As Cognitive Property,” *Journal of Pastoral Theology* 14 (2004): 31.

²⁴⁸ D. J. Adams, *Christ and Culture in Asia*, 97.

²⁴⁹ Chong-hee Jeong, “The Korean Charismatic Movement as Indigenous Pentecostalism,” 555.

²⁵⁰ Soo-young Kwon, “How Do Korean Rituals Heal?” 31.

countries like Myanmar (and even in China) have also suffered in a similar national way. However, nowhere else has a whole nation experienced this suffering in recent years, so that *Han* is a uniquely Korean concept that is not easily translated into other contexts.

5.8.2 The Healer of the Suffering Souls

After investigating the unique spirit of *Han* formed in the suffering context of Korea, one still needs to ask how this *Han* could be healed in Korea. The role of the Holy Spirit is the key to bringing this emotional healing to the oppressed Koreans. As there can be many approaches to this topic, the concept of the immanent God through the Holy Spirit is the first to be discussed. God is the Creator who constantly takes care of nature since creation, and the Holy Spirit is dwelling in that creation to sustain people in their lives. As a supporter of this idea, Prichard, in referring to the Hebrew word *Shekhinah*, precisely states that “the indwelling presence of God is, indeed, the very Spirit of God.”²⁵¹ Towns echoes the same idea stating that “as the Spirit of the Lord, the Holy Spirit is the Key to our having a vital relationship with God....The Holy Spirit is the means by which God dwells in and among people.”²⁵² In dealing with a similar idea Moltmann further explains how this indwelling Spirit sustains life. He views that God is “in all things” and that the idea of “all things in God” relates to a theological understanding of the Holy Spirit, “as the power of creation and the wellspring of life.”²⁵³ Such an immanent perception of the Holy Spirit helps us to understand how the Holy Spirit could help the suffering Korean Church. Most importantly, Moltmann’s concept of God as “immanent transcendence” leads to another cognizance of the role of

²⁵¹ R. B. Prichard, *Sensing the Spirit: The Holy Spirit in Feminist Perspective* (St. Louis, Missouri: Chalice Press, 1999), 87.

²⁵² E. L. Towns, *The Name of the Holy Spirit* (Ventura, CA: Regal Books, 1994), 31.

²⁵³ J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis, MN: Fortress Press, 1992), 35.

the Holy Spirit. He asserts that we can experience this “immanent transcendence” and we can experience everything that we are experiencing today through the Holy Spirit.²⁵⁴ This idea enables one to envision the possibility that God was suffering together with the Korean people through the Holy Spirit when God was with the Korean Church by sympathizing with her suffering through the Holy Spirit.

In exploring the role of the Holy Spirit for the suffering Korean Church, Oden’s statement contributes to the second point:

Through directly touching, meeting, and indwelling within the human spirit, God the Spirit gives new life to the sinner, sustains the soul through the hazards of moral bankruptcy, and works to draw human freedom without coercion back to its original purpose of refracting the goodness of God.²⁵⁵

As Oden presents the Holy Spirit as the One who is with His people to give new life, sustaining them, and working for human freedom, such that the Holy Spirit is dwelling in this world to set the captives (the Korean Church) free. That is why Moltmann in a similar way contends that where the Spirit is, there exists freedom²⁵⁶ by drawing our attention to the interpretation of the Hebrew word, “*ruach*.” For him, Yahweh’s *ruach* – which can be translated as the Spirit – has its significance in “God’s own creative power to give life, and the created ability to live enjoyed by all the living.”²⁵⁷ In fact, the Holy Spirit is the One who strives to grant all people the freedom of life.

Additionally, “God’s Spirit is a living energy²⁵⁸ that interpenetrates the bodies of men and women and drives out the germs of death.”²⁵⁹ That is why we can perceive the Holy Spirit to be the ultimate power of healing. Then, is it not possible that the Spirit

²⁵⁴ T. C. Oden, *Systematic Theology*, 34.

²⁵⁵ T. C. Oden, *Systematic Theology*, vol. 3, *Life in the Spirit* (New York: HarperCollins Publishers, 1992), 37.

²⁵⁶ T. C. Oden, *Systematic Theology*, 270.

²⁵⁷ J. Moltmann, *The Spirit of Life: A Universal Affirmation*, 41.

²⁵⁸ There are several studies on the Asian concept of Gi/Chi and the life-giving Spirit. See Dong-yun Koo, *The Holy Spirit and Ch’I (Qi): A Chiological Approach to Pneumatology* (Eugene, OR: Pickwick, 2012).

²⁵⁹ J. Moltmann, *The Spirit of Life: A Universal Affirmation*, 190.

sets captives free not only *physically*, but also *emotionally* and *spiritually*? The Holy Spirit can work for liberation in multifarious ways. As Comblin points out: “freedom is a gift of the Spirit, the effect of the Spirit’s presence in men and women;”²⁶⁰ one of the essential roles of the Spirit is to free people and communities. Therefore, it can be conjectured that the Holy Spirit, who takes care of the Korean people, enabled them to be liberated from oppression as He brought emotional healing for *Han*. As Park observes, whenever people were filled with the Holy Spirit, they became filled with joy because of their changed hearts.²⁶¹ Even heart disease could be cured through the powerful work of the Holy Spirit. In this regard, Jeong more directly connects the healing of *Han* with the rapid growth of the church, by saying that “the fire of the Spirit quickly spread through all parts of the land and brought about a powerful zeal for the healing of *Han*, and a resulting ‘explosive’ growth in the church.”²⁶² It is quite understandable that many Korean people have come into the Korean Church to be comforted and strengthened by the Holy Spirit. The Holy Spirit has been attractive to many Koreans since the immanent God has worked for the oppressed as our friend, counsellor, comforter, and healer. This should be evaluated as a tremendous contribution of the healing movement in the Korean Church.

As the Holy Spirit so powerfully set the oppressed free out of the bondage of *Han*, Jeong takes the view that “the healing of *Han* as the contextualization of Korean Pentecostalism is one of the characteristics through ‘the work of the Holy Spirit.’”²⁶³ That is why he considers the first spiritual revival in Pyeongyang in 1907 as “the climax

²⁶⁰ J. Comblin, *The Holy Spirit and Liberation* (New York: Orbis Books, 1989), 63.

²⁶¹ Myeong-su Park, “Korean Pentecostal Spirituality as Manifested in the Testimonies of Believers of the Yoido Full Gospel Church,” in *David Yong-gi Cho: A Close Look at His Theology and Ministry*, ed. Wonsuk Ma, W. W. Menzies, and Hyeon-sung Bae (APTS and Hansei University Press), 55-6.

²⁶² Chong-hee Jeong, “The Korean Charismatic Movement as Indigenous Pentecostalism,” 558.

²⁶³ Chong-hee Jeong, “The Korean Charismatic Movement as Indigenous Pentecostalism,” 556-7.

of the Charismatic Movement” which brought forth “the healing of *Han*.”²⁶⁴ When this argument contributes to the point that the Holy Spirit works to bring emotional healing, it should be admitted that the spiritual vitality of the revival movement has been continually passed down to others and even fortified throughout Korean Church history. Nonetheless, the climax of the Korean revival movement has not come to the end and one needs to understand that the revival movement in 1907 is the output of the Holy Spirit not of the Charismatic Movement. It rather needs to be understood as an on-going process that the Holy Spirit has kindled in the Korean Church and still brings her holistic restoration. In this regard, one of the most urgent tasks given to the Korean Church is to re-define what is meant by suffering to today’s Christians. What healing of the Holy Spirit does the Korean Church need today? Perhaps this is not an easy question to answer since the context of the Korean Church has rapidly changed than ever before due to globalization with its remarkable socio-politico-economic growth. Despite this challenge, the people still have *Han* probably in another form and the liberating Spirit of God is still at work. This is, therefore, a high time for the Korean healing movement to revive the Church by helping those who are suffering from another type of *Han* transformed under modernization. The liberating work of the Holy Spirit still needs to be continued in a holistic way.

In depicting how the Korean healing movement was instrumental in the process of bringing emotional healing to those who have *Han*, the following diagram sums up the contributions of the three healing practitioners.

²⁶⁴ Chong-hee Jeong, “The Korean Charismatic Movement as Indigenous Pentecostalism,” 557.

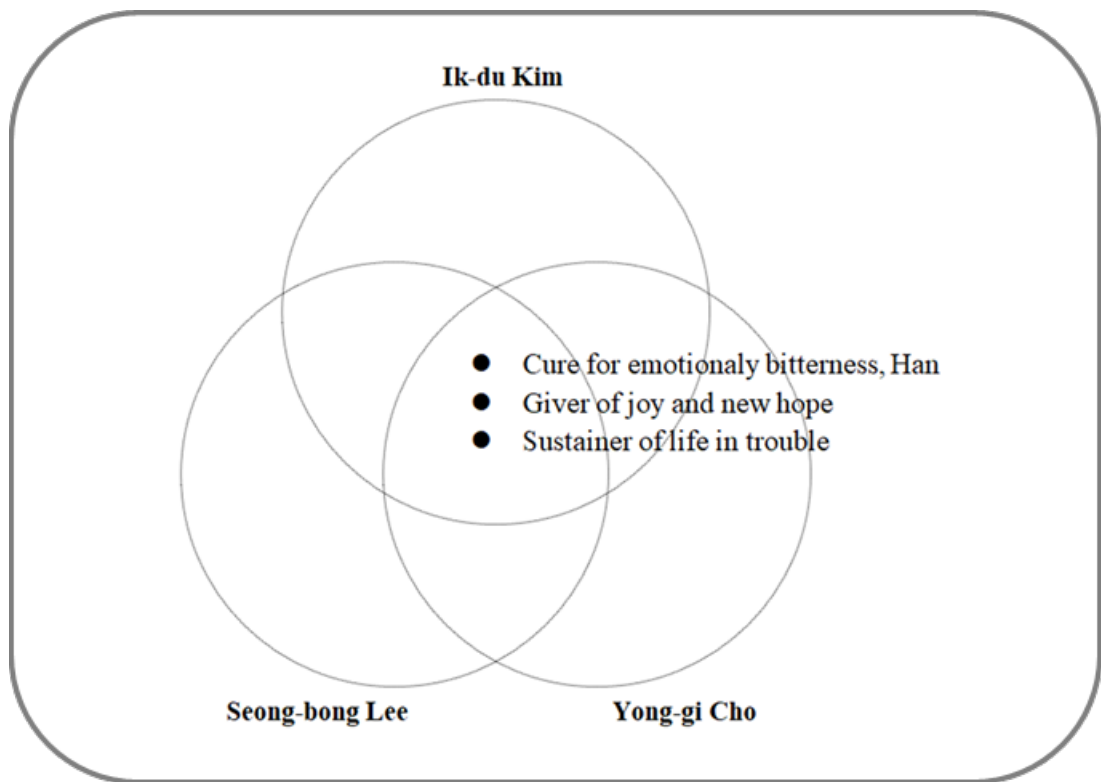


Figure. 10. Theological Core of Emotional Healing for *Han*

CHAPTER 6. Conclusion

This thesis starts from addressing an identity crisis in Korean theology. While the healing movement has been of paramount importance to Korean Christians, ironically little has been studied in a systematic way. As the Korean Church has been wrestling with some confusion wrought both by Western theology which has often been simply transplanted into the Church and by the uniqueness of indigenous groups of the HSM, two needs were acknowledged: 1) proving through historical data that the healing movement is part of the Korean Church as well as religious traditions and 2) establishing a healing theology formulated by authenticated Korean healing practitioners. In order to fulfil these tasks, this thesis has sought to answer a key question of “What is the Korean healing theology shaped by three selected healers and how has it been shaped in the various contexts of the Korean Church?” This question has provided the stimuli for this historical and theological study of the divine healing movement in Korea.

The first chapter gave the background and methodology of the research while chapters 2 to 4 discussed the lives, ministries, healing theologies, and contributions of the three healing practitioners. They were born into a suffering world where the ministry of divine healing was a must and not option. The healing was first started from their own individual lives. That is to say, they experienced the reality of divine healing themselves. Divine healing was not mere knowledge but living testimonies of God’s power and love for them. They pastored their own churches while also leading revival meetings nationwide. For the three healing practitioners, divine healing was instrumental in bringing many people to the churches.

In exploring the distinctive contexts of the Korean Church, several arguments were presented in chapters 2 to 4: Each of the three healing practitioners developed their healing theology of hope and comfort in the oppressive and destructive contexts of 20th

century Korea. These contexts necessitated the urgent request through persistent and earnest prayers for divine intervention. For the cultural-religious contexts, two important elements were discussed: the beliefs in a high God – *Hanuel*, and Shamanism. Especially, the belief of *Hanuel* was associated with the notion of an omnipotent God whose healing power is infinite and who is in control of every single situation. As the most important belief system, Shamanism provided a fertile soil for prayerful life through mountain and dawn prayers to intensify the urgency of the request to achieve a deeper level of Christian spirituality or spiritual power. It also allowed Korean Christians to be aware of spiritual warfare where sickness could be used by Satan to impede the propagation of the gospel. Additionally, the idea of retributive justice in relation to sickness as divine punishment was developed to attribute most sicknesses to sins while this theological notion was unnecessary. The Christian context also helped Kim, Lee, and Cho inherit the Korean Christian tradition of thorough repentance as a precondition for healing. With too much emphasis on repentance and the rise of occultism, Korean pneumatology appeared to be confined to soteriology without properly dealing with the spiritual gift of healing. Lastly, the personal context helped the three healing practitioners to re-confirm the validity of most of the said beliefs above through individual encounters with missionaries, teachers, family members, and so on. Additionally, each chapter ended with an evaluation of the healing movement showing the conclusion as 1) social contributions: sustaining the society with hope and comfort, and healing emotional bitterness of *Han*, 2) missional contributions: accelerating church growth, and bringing spiritual renewal and vitality, 3) theological contribution: making a room for theological development in terms of pneumatology that healing can be conferred for the expansion of God's Kingdom as a result of the BHS which is a distinctive experience from regeneration and sanctification.

In Chapter 5, the most challenging task of this thesis was performed to formulate the theology of the KHM. Investigating seven elements, it was argued that the Korean Healing Theology centres on firstly *Faith* in a) invariability and continuation of biblical divine healing, b) the immutable Trinitarian God who still heals today, and c) God's will to heal. Secondly, *Prayer* that a) emphasizes the earnest and persistent attitude for urgent requests, b) is used as a tool to fellowship with the divine Healer, and c) adopts the forms of mountain, fasting, dawn prayers to intensify the urgency of requests. Third, *Repentance* which should be the precondition for healing because a) sickness is always related to sins, b) most sicknesses come from sins, and c) sin decreases the effectiveness of prayer for healing. Fourth, *Spiritual warfare* that considers a) Satan as a powerful spiritual being to supply the destructive power of sickness, b) mission field as a spiritual battlefield where sickness can be used by evil spirits as a militant attack, and c) geographical locations as the territory of evil spirits. Fifth, *Baptism of the Holy Spirit* a) that results in divine healing as spiritual empowerment for the expansion of God's Kingdom, and b) where the sick must encounter the divine Healer not the healing power. Finally, *Emotional healing* is a part of holistic restoration a) that brings cures for *Han*, b) that comes with joy and new hope, and c) that sustains life in times of trouble. Additionally, the research in Chapter five shows that the Korean healing theology was formed by Kim and developed by Lee and solidified by Cho as it showed the theological connection and development between the three healing practitioners.

This thesis has made several significant contributions. First, as worldwide Christians have sought to form a global theology when the momentum of Christianity has moved to the global south from Europe and North America, it is a felt need to listen to diverse local theologies. In this regard, the stories of the Korean Christian theologians and practitioners still need to be integrated. This thesis is a meaningful addition to the further development of global theology. The study of the historical and theological

development of the KHM, in this sense, will help to better understand how a Western theology could be contextualized or how an indigenous perspective could interact with an established theology. The process of theologizing the KHM with its uniqueness must be an intriguing topic for others to tap into for the changing demands caused by globalization.

The second contribution of this thesis can be found in the fact that there has not been an in-depth study on the historical and theological development of the KHM, although some research has been conducted mostly as historical studies. This thesis lays the first foundational work to help the readers to understand how the Korean Church integrated their contextual aspects with the biblical notion of divine healing and to conceptualize the theological core of the KHM. This thesis has sought to provide a pilot methodology that could be tested and applied to other similar contexts in order to formulate another healing theology. Lastly, the research itself brings a significant contribution to Korean Christians who are still suffering their identity crisis. There can be at least a small help in this academic journey for Korean Christians to understand who they are especially as to healing theology. In the process of the research, various contexts were investigated to see how Korean contexts and belief systems could be associated with Christian beliefs. As we take a close look at the process, we can see the distinctions between internal and external elements that appeared to form what today's Korean Christians believe. Both Western and indigenous perspectives were clearly possible.

The last significant contribution of this thesis needs to be understood in terms of its originality. In investigating the historical and theological development of the Korean healing movement, this research contributes to our knowledge in the sense that this is the first academic work that is substantially dedicated to discussing what characterizes the theological locus of the Korean healing movement in a systematic way whereas the

Korean healing movement has been briefly explored by only few Korean scholars as a part of the Korean HSM not as an independent topic of healing. In this regard, the findings of the historical contexts where the Healing Movement was developed and most importantly the theological formulation of a Korean healing theology in Chapter five deserves special attention. The most important contribution was expected from the beginning of this research. It was my intent to bring a two-fold benefit: 1) self-examination of Korean Christians to provide them with a theological safeguard in terms of healing theology, and 2) the provision of theological stimuli for Non-Korean Christians for the expansion/correction of their perspectives. In order to achieve the goals, seven elements were scrutinized in conceptualizing the theological contour of the Korean healing movement. To a more serious degree, its findings were elaborated in a systematic way. In the process, the first and greatest theological challenge was dealt in terms of cessationism in the specific context of Korea. According to the findings of this thesis, cessationism was transplanted together with the gospel into the Korean Church especially through many Western missionaries mostly by the most influential denomination, the Presbyterian Church. Not surprisingly, when Ik-du Kim attempted to amend the Presbyterian constitution on cessationism, it was rejected by Western missionaries. However, it did not make sense to Korean Christians that the high God could not heal the sick today. Rejecting divine healing in the Korean Church is tantamount to rejecting the power of the omnipotent God. There is no clear biblical evidence to reject the continuation of divine healing. The Korean Church, therefore, does not need to be hesitant in accepting divine healing as the stories of divine healing in the Bible are so naturally believed in through the religiosity of the Korean people.

Secondly, it was pointed out that Shamanism has provided a rich soil as a preparation for divine healing in relation to the theological notion of “sickness is the punishment of spiritual beings.” Regarding this, the Korean Church must be careful not

to be caught by legalism and know that the inference that most sickness comes from sins is dubious and unnecessary. It was also mentioned that mountain prayer, fasting prayer, and dawn prayer are understood as practical examples of contextualization. They should not be rejected due to their connections to Shamanism although one still needs to be careful not to place too much emphasis on those prayers as mere religious practices. Lastly, it was another significant realization that the Holy Spirit is not a thing or power to heal. He is a divine Healer, a personal Being, with whom Korean Christians continue to fellowship so that His will eventually penetrates our prayers in healing.

As the global Pentecostal movement has received a great deal of attention due to its rapid growth, its healing theology also needs to be continually expanded by exploring and introducing other anonymous Korean practitioners to the world. As a recommendation for further research, there is significance in the theological dialogue between Korean and other Asian Pentecostal scholars and their African and Latin American counterparts. Therefore, it is suggested that more needs to be done in this area of Asian, African, and Latin American Pentecostal studies. Furthermore, as globalization is bringing new cultures and various theologies everyday, there must be an on-going effort for Korean theologians to be sensitive to the ever-changing global demands and trends for the future of Korean theology. Regarding this, healing theology needs to be re-interpreted and applied to the contexts where new generations of Korean healers are being cultivated because it is never a generic one-virtue-fits-all but must be constantly regenerated within its own new context.

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APPENDIX 1

Summary of Biography (Ik-du Kim)

- 1874 Birth on November 3
- 1880 Studied *Yuseo* and *Sanbeob* for ten years
- 1886 Death of Kim's father
- 1890 Failed state examination & Start of business
- 1893 Married with Ik-jin Kim
- 1900 Entered the *Geumsan* Church through the help with his friend Tae-hwan Park
- 1900 Water Baptism by Missionary W. L. Swallen in July
- 1901 Conversion
- 1901 First holy communion 20 months after his water baptism
- 1901 Reading the Bible 100 times for 20 months until his first holy communion
- 1901 Worked as a teacher in *Jaeryeong* while running a medical store for 6 months
- 1901 First healing of Su-eun Park
- 1901 Assigned by Swallen to another Church in *Sincheon* area in October
- 1902 Started fasting prayer in a mountain for 3 church members
- 1906 Started theological education at the Pyeongyang Theological Seminary
- 1910 Constructed a new church building of *Sincheon Seobu* Church
- 1910 Graduated from the Seminary as the 3rd batch
- 1911 Got ordination
- 1911 Started healing the sick upon assuring himself of the healing of Mark 9:23
- 1911 Started leading revival meetings to heal the sick
- 1911 Co-pastored a church outside the South Gate with Jae-hyeong Lee
- 1919 Started leading full-scale of healing ministry upon healing an incurable disease at *Gandong Yeompa* Church
- 1920 Led *Pyeongyang* union revival meeting, about 6,000 people gathered on June 31.
- 1920 The Miracle Witness Committee formed in July
- 1920 Elected as the 9th moderator of the Presbyterian Church
- 1920 Led a union revival meeting for 2 weeks at *Sungdong* Church for 10,000 people
- 1921 Publication of *Ijeokmyeongjeung* as a result of an investigation by the Miracle Witness Committee from 1919 December to 1921 January
- 1923 Resigned from Sincheon Church and started national tour revival meetings
- 1923 Made a proposal to amend the Presbytery Constitute chapter 3 Article 1 on cessationism
- 1924 The proposal to amend the Constitute was rejected
- 1936 Pastored *Namdaemun* Church
- 1939 Pastored *Sungdong* Church
- 1940 Was forced by Japanese police to participate in Shrine worship after revival meeting at *Sineuiju Jeil* Church
- 1942 Was tortured at Japanese *Jongro* Police station for 15 days
- 1942 Was forced by Japan to step down from his pastoral works and confined to an orchard in *Jigjeon-li*
- 1942 Stopped pastoral works due to the Pacific War until 1945
- 1946 Entered the KCF
- 1947 Led tour revival meeting in North Korea

- 1949 Was appointed to be the general superintendent of KCF
- 1950 Was martyred after dawn service by the withdrawing North Korean People's Army on October 14
- 1950 Funeral service was conducted by about 50 churches in *Sincheon* area

SOURCES:

In-seo Kim, *Kim Ik-Du Moksa Sojeon* [A Short Biography of Ik-Du Kim], 1932, in Seong-ho Lee, ed., *Kim Ik-du Mogsa Seolgyo Mit Yagjeonjib* [The Sermons and Biography of Ik-Du Kim] (Seoul: Hyemunsa. 1977), 177; Seon Choe, *Seongdoeui Jeulgeoum* [The pleasure of Believers] (Seoul: Grisim Pbulishing Co., 2008), 10-2; Deok-ju Lee, *Saerosseun Hanguk Geuriseudoinui Gaejong Iyagi* [Revision of The Conversion Stories of Korean Christians] (Seoul: The Institute of the History of Christianity in Korea, 2003), 413-7.

APPENDIX 2

Summary of Biography (Seong-bong Lee)

- 1900 Birth on July 4
- 1905 Conversion of Lee and his family to Christianity
- 1918 Married with Eun-sil Lee on February 10
- 1920 Contracted periostitis on his right thigh, and it lasted for about 3 years
- 1920 Experienced real conversion due to the contracted disease on June 24
- 1925 Started theological education at the Holiness Bible School in March
- 1928 Graduated for the Bible School in March
- 1928 Planted and pastored *Suweon* Church, and constructed a new church building
- 1930 Pastored Mokpo Church, and constructed anew church building
- 1932 Got ordination
- 1936 Pastored *Sineuiju* Church
- 1938 Was appointed as national tour revivalist
- 1939 Studied and tour evangelism in Japan
- 1941 Embarked on evangelistic ministry in *Manju*
- 1941 Was imprisoned and tortured in *Sariweon* Police station for 1 month, and resumed revival meetings in *Manju*
- 1945 Focused on reconstruction of the poor Holiness Church in Northern area of Korea
- 1946 Crossed the 38 parallel to the South, and started tour revival meetings
- 1950 Started new ministries such as Immanuel Prayer Centre and Immanuel Publisher, and was imprisoned and tortured by the North Korean People's Army
- 1954 Embarked on Immanuel Commando to help poor and weak churches
- 1955 Planted and pastored a new church at Lee's house in *Sinchon* area
- 1955 Led revival meetings for Jubilee Celebration in 1956 for about 11 months to establish 1,000 churches
- 1957 Formed the Jubilee Evangelistic Team and led tour revival meetings for 7 months while focusing city churches
- 1958 Led seven revival meetings in *Jeju* Island
- 1959 Started tour evangelism in the United States for 8 months
- 1961 Led tour revival meetings for 480 churches for 17 months for the goal of leading a revival meeting for a church per day
- 1965 Preached last sermon at the join General Assembly of the Holiness Church on the 23rd of July
- 1965 Death on the 2nd of August
- 1965 Funeral service was conducted at *Sinchon* Church on the 4th of August

SOURCE:

Seong-bong Lee, *Malo Mothamyeon Jukeumeuro* [If You cannot Preach in Words, Preach by Death] (Seoul: Word of Life Books, 1993), 249-50.

APPENDIX 3

Summary of Biography (Yong-gi Cho)

- 1936 Birth on February 14
- 1954 Received medical training
- 1955 Contracted TB after falling from a chin-bar & Started reading the Bible
- 1955 Conversion, bible study under missionaries Ken Tice and L.P. Richards, and help the missionaries with interpretation
- 1956 Started theological education at Full Gospel Bible School
- 1957 Received calling to be a pastor at a revival meeting led by H. Herman in October
- 1958 Graduated from the Bible School as the 4th batch in March
- 1958 First service at Ja-shil Choe's house with four members
- 1958 First healing ministry in June for a woman who was paralyzed for 7 years.
- 1959 Built a tent church at Daejo-dong in April with about 50 church members
- 1961 Started a military service for 7 months from January to August
- 1961 Started a new church in *Seodaemun* with missionary J. W. Hurston in October
- 1962 Completion and dedication of Full Gospel Central Revival Centre in February (about 3,000 people gathered)
- 1962 Got ordination and changed the church name to Full Gospel Central Church
- 1964 Took over the church from Hurston (about 2,400 church members)
- 1965 Married with Seong-hye Kim in March
- 1965 The Home Cell Groups started
- 1966 Elected as the general superintendent of the KAG in May
- 1967 Published monthly magazine *Weol-Gan-Shin-Ang-Gyei*
- 1973 Completion and dedication of a new church building to accommodate 10,000 & established Full Gospel *Osanri* Prayer Centre
- 1976 Established Youngsan Publisher & Full Gospel Central Bible College in LA
- 1976 Established Church Growth International
- 1978 Established Full Gospel Research Centre
- 1979 Record of 100,000 membership
- 1980 Embarked on social welfare such as a blood donation campaign of love and call of love
- 1981 Record of 20,000 membership
- 1983 Accused of pseudo-Christian by the Presbytery of *Tonghab*
- 1984 Changed the church name to Yoido Full Gospel Church with 40,000 membership and started supporting free medical operations for cardiac patients
- 1985 Retirement of Ja-shil Choe, completion of extension work for the main sanctuary, and 500,000 membership
- 1988 Established a Christian newspaper, called *Kookminilbo*
- 1992 Elected as the chairman of the Pentecostal World Fellowship
- 1993 Set a record as the world-largest church in the Guinness World Book of Records with 700,000
- 1996 Awarded the Order of Civil Merit, *Mugunghwa* Medal
- 1999 Honoured with the Korean Church Leadership Award
- 2004 Established a Christian party called *Gi-Dok-Jeong-Dang*
- 2005 Awarded the Family of Man Medallion and the *Yujib* Award
- 2008 Stepped down from pastoral works as pastor emeritus, and established a charity foundation to help those in need

SOURCE:

Yong-gi Cho, *Widaehan Somyeong: Huimang Mokhoe 50 Nyeon* [Great Call: 50 Years of Hope Ministry] (Seoul: Yoido Full Gospel Church, 2008), 72-117; 432-5.

APPENDIX 4

Full Text of the Foreword of *I-Jeok-Myeong-Jeung* (The First Half)

“That people find joy in witnessing strange and wonderful things is true of both and modern times. In ancient times, when Jesus and the apostles performed great miracles in their day, they were followed by great crowds. Likewise, in this day, having witnessed such wonderous, strange, and unfathomable things, crowds of people seek to follow [the source of these miracles]. But stranger still is the lamentable fact that they merely look with their eyes and wonder, and there is none that would remember these things permanently. That God has brought about such success within 38 years of exhorting the people of Joseon to faith in the way of the gospel is a matter of unspeakable thanks. Furthermore, God has revealed to the people of Joseon strange miracles rarely seen in the world for the past 1,900 years, and has manifested these miracles through Kim Ik-Du, the pastor of the church of Sincheon, Hwanghaedo. These things have been manifested not in one or tow places, or before tow or three people, but throughout the land of Joseon, in great cities and before the eyes of countless people. After being prayed for one, two, or three times with the laying on of hands, in the name of the Triune God, the cripple walks, the blind person sees, the paraplegic becomes whole, a decades-old condition of uterine prolapse is healed, a ten-year haemorrhage is cleansed, and a person near death, unable to be healed by doctors’ medicines, is healed. Are not such events truly wonderful, strange, and unfathomable? Have they not been rare in the last several thousand years; not seen since the time of our ancestors?

O thoughtless age, you week merely to look unthinkingly upon these miracles and let them pass by. WE frequently say, “Ancient times were ages of ignorance, and people were foolish, and darkened in their thinking,” but I wonder if there was any age in the

past that gazed heedlessly at such wondrous events and failed to record them? From the ancient times of Moses through the ages of the judges, the kings of Judah, and Elijah and Elisha, to the age of Jesus and the apostles, was there any age that merely looked upon the miracles of its times without any thought, and failed to record them? How can we say that our age, in which we gaze blankly at such wondrous and strange miracles and then forget them, is not darkened, but civilized? Is it not an evil age that fails to praise God's grace? If such events were to take place in America or England or some other such enlightened nation, their facts would already be recorded and announced throughout the world. Look at the biography of America's Mr. Moody, or the works of England's John Knox, which we often read about these days. Those works are no greater than those we see with our eyes today. Yet the works of those two teachers are read about and praised the world over. Aside from this, what is God's intent in showing us these things especially at this time? WE know that he would not wish to show these things to us haphazardly, but that God must have a hold intent. Of what nature are the current times? Following last year's March First Movement, believers throughout the country have been subjected to great suffering, and there are many who are starving because of tribulation and famine. Who or what might comfort and strengthen the faith of believers facing such suffering poverty, and tribulation? For this reason God has revealed these miracles, saying, 'You believers who suffer, I am with you.'"

SOURCE:

Taek-kwon Im, *Joseon Yesugyohoe Ijeok Myeongjeung* [A Testament of Miracles in the Joseon Jesus Church], edited by KIATS and translated by Debernieri J. Torrey (Seoul: KIATS Press, 2008), 30-1.